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RELIGIOUS.

LETTER FROM SYRIA.

The following letter from Rev. Samuel Wolcott, to a gentleman in this city, has been kindly communicated for the RECORDER. It will be interesting to every reader, but specially to the numerous friends of Mr. Wolcott in this country:—

BEYROOT, Syria, July 6, 1841.

My Dear Sir,—I went up with Mr. Smith and Doct. Van Dyck, on the 29th ult., to Deir el-Kamar, to select houses for our summer residence. The distance is eight or nine hours southeast from Beyroot, and the route was to me a new, and therefore interesting one. Before ascending the mountain, we passed one of the most extensive olive groves in the country, and its appearance forcibly reminded me of the allusions in the Bible to the "beauty" and the "fatness" of the olive tree. The trees had all been "graffed"—not the wild into the good, but the good into the wild. We also passed some large gardens of cucumbers, each with a lodge, built mostly of reeds, and a keeper.

Deir el-Kamar is the capitol town of Mount Lebanon, and is centrally situated in respect to the Druses. We have selected it as a place of residence, with particular reference to them. Some of their leading men have lately expressed a desire to have our mission operations more generally introduced among them, and invited us to spend the summer here.

One of their chiefs, Sheikh Kasim, who was on a visit to Beyroot, gave us a letter to his relative Sheikh Fares, by whom we were hospitably entertained. This house is a few minutes this side of Deir el-Kamar, and is connected with the Druse *Khulwch*, or place of prayer, in which we slept. In this they assemble once a week, on Thursday evening, and perform their mysterious devotions, with a guard stationed around to prevent discovery. The building, as is usually the case, was on an eminence, and the prospect of sea, mountain and valley, was charming. Adjoining the large room in which we lodged, was a small apartment containing their sacred books, into which only the initiated of the first class are admitted. Sheikh Fares is one of their high priests.

In the morning we were joined by the British Commissary General, Mr. Ramsay, who has manifested a very friendly interest in our mission, and whose kindness to us deserves a particular acknowledgement. We went to the town and called on Sheikh Muhammed, the Kady or Judge. We found here also Sheikh Kasim, who had come from Beyroot in the night, and were kindly received by both. We dined, by invitation, with Sheikh Hammud, one of the Governors of the towns. We found him a savage old chieftain, but somewhat humorous. He had been banished to Sennaar by the former Emir Beslin—himself now in exile in Malta, and towards whom he expressed the strongest antipathy—and had been recently restored by the English, in whose praise he was loud. The dinner was served up in the style usual in the East, with no other implement than a wooden spoon to convey the food to the mouth; and the Governor dipped his large fingers into the dish and butter, and offered a dainty bit to his guests. It is difficult to reconcile the high cultivation which the better classes here exhibit in some respects, with their deficiency in others. The courtesy and refinement of their general manners far exceed occidental politeness, while many of their habits of living are rude and gross. The absence of the useful arts is, I apprehend, rather the effect than the cause of their contented barbarism, in these particulars. They prefer, for instance, the mode of eating above described to our own, and support it with the argument that fingers were made before knives and forks!

Having with the assistance of Sheikh Kasim provisionally engaged our houses, we started on our return in the evening, to avoid the intense heat of the sun, and had a romantic ride by moonlight along the rugged precipices, and through the deep ravines of Lebanon. We stopped on our way at Hadet, two hours from Beyroot, and called in the morning on the Emir Beslin, the reigning Prince of the mountain. One of the houses which we wished to rent in Deir el-Kamar, is an old palace, of which he has the control. On the representation of Mr. R., he expressed his approbation of our occupying it.

The Emir appears to be a good natured man, but not remarkable for energy or intellect. In the course of the conversation, however, he produced an apt simile—not true, as he supposed, but strikingly applicable. He was complaining (as do all his subjects) of the Turkish Government, and to the remark that they would perhaps open their eyes and improve, he replied, in oriental style—"The mole spends its life beneath the ground, with its eyes shut, and opens them only on the day of its death!"

On our return to the Mission House, we met a company of Maronite Sheiks. The Maronites occupy Mt. Lebanon, principally to the north of the Druses, and are more numerous, but less brave and warlike. These are the two leading sects. The Sheiks who called were twelve in number, and representatives of three leading Maronite families. They had some business with the Pasha, and asked the intervention of the Commissary General, to whom we introduced them. They remained two days, lodging at the Mission House, and appeared cordial and grateful. The Maronites are bigoted papists, and for their chiefs to solicit our kind offices is an unusual occurrence.

Deir el-Kamar, Aug. 25.—Since the above was written, we have established ourselves here, and opened a school for the young Druse Sheikhs, of which you will learn from the Herald. Our residence is an airy and pleasant one, with the average range of the thermometer, not far from seventy degrees.

Opposite the town, across a deep valley, is 'Bteddin, the residence of the Emir Beslin, the late Prince, now in banishment with his family. Their palaces are four in number, finely situated, and surrounded with a verdure which it is pleasant to look upon. We have recently visited the deserted castle of the Emir, and passed through its courts and halls, and saw its fountains and baths, its marble and gilding and carving—a beautiful body without a soul. His elegant Arabian horses are still there, and look for their master in vain. May he never return! He was an able ruler, but crafty and cruel, and feared and hated by his people. The palaces of his nobles he has razed, and confiscated their estates; he has exiled and beheaded them, or bored out their eyes with hot irons, and cut out their tongues. The Emir was always the enemy of our mission, and had he remained, we could not occupy our present position.

We visited 'Bteddin in company with Major Rose, an intelligent British officer, and proceeded thence to Muktarah, two hours beyond the residence of the highest Druse family in the nation. Its late head, the Sheikh Beslim, was a formidable rival of the Emir, who finally succeeded in crushing him. He caused him to be put to death, with his two eldest sons, and destroyed his immense palace, carrying parts of it to 'Bteddin, for the construction of his own. Three boys survived, and were sent to different places—the eldest, Sheikh Naaman, but six years of age, to Constantinople—and remained in banishment until the last year, when they were restored by the English. The three brothers met on their father's estate, after a separation of eighteen years. It was interesting to meet them there, and see them building up from the foundation the ruins which had so long been desolate. They are destined to act an important part in the future affairs of the Druses, and the youngest of them we have just learned with pleasure, is about to be sent to England for his education. They are probably the wealthiest family in Syria, and their establishment is conducted with more style than any other that I have seen. The government of Mt. Lebanon is strictly feudal, and the system is seen in its perfection here. The number of retainers whom they daily feed is about five hundred, besides a crowd of visitors. They treated us with great civility, and compelled us to remain until evening and dine with them.

We hope to be able to maintain our interesting connection with the Druses, but a general uncertainty hangs over every prospect. The political elements of this country have not yet subsided, and its destiny was never more a problem. The moral impression which England has made upon its inhabitants is great; and while her influence continues as now ascendant in Syria, those who seek her political prosperity have much to hope. But our reliance as Christians, who desire her spiritual regeneration, is not on an earthly government, but on the power of the Most High. And we ask your prayers that the Spirit of the Lord may descend upon this ancient heritage of his people, as in the days of old.

I am, dear sir, yours most truly,

SAMUEL WOLCOTT.

HOME MISSION INTELLIGENCE.

[*From the Home Missionary for November.*]

A CAMP MEETING.

We held a protracted meeting in this place, (Newark, Mo.) commencing Aug. 12th; and as our people are very much scattered, they usually make their arrangements to make this season once a year, a kind of "feast of tabernacles." They have built them camps at the place of meeting; they prepare all their provisions before the meeting commences, and then move their families, beds, &c., to the place, and live in their camps till the meeting is over. You can form no definite idea of these meetings, unless you have seen them. Most persons that I have seen from your part of the country, think they ought not to be allowed; and yet I never saw one of them attend one of these meetings here who did not say at the close of it, they believed every country church ought to hold one at least once a year. The order is as follows:—a prayer meeting at sunrise; then, family worship at the camps; then breakfast; a public prayer meeting at 9 o'clock; a sermon at 11 o'clock; sermon at 1 o'clock; dinner; prayer meeting at 5 o'clock; a sermon at half past 7 o'clock; then family worship at all the camps, which closes the services of the day. Every thing is as orderly as it is in any of the churches. Whenever necessary we hold a meeting for inquirers at one of the camps, at the same time the prayer meetings are held at 9 and 5 o'clock.

This season was this year peculiarly blessed. I never saw any thing in this world that seemed to have as much, of what seemed to me to be the spirit of Heaven, as was manifest at that meeting. The people not only loved one another, but loved the very ground and seats, and every thing about the place. There were during the meeting between 20 and 30 hopeful conversions; a part were persons who will join the church at Marion college, being more convenient to that place than this. The meeting was continued until Wednesday at one o'clock. Many were anxious to continue longer; some said, if it were possible and right, just to live there and wait upon God until they died, they would wish not to go home and mix with the world any more.

MORMONS IN ILLINOIS.

This deluded, fanatical and ignorant sect, is about to be poured upon us by thousands. Measures have been consummated, by which the Mormons will settle on a section of land adjoining Warsaw; and thus, like the locusts of Egypt, consume every green thing in the land, and wither away, so far as they can, every vestige of godliness. Joe Smith, who, you know, is the prophet of this people, has issued his proclamation, for his followers to locate at Lower Warsaw, as it is to be called. His decrees are considered imperative and must be obeyed; so that in a few days, our roads will be lined with the wagons of this deluded people, coming to settle at this new "stake," as they call their places of gathering. I have no doubt, before two years elapse, two or three thousand people will be in the midst of us. In view of this prospective state of things, nearly all of the old citizens are anxious to sell their property, and many of them I have no doubt will move away. There is, not only in this village but all through the country, a strong disinclination to live near the Mormons.

THE PROPHET.—The power of Smith over his followers is incredible. He has unlimited influence, and his declarations are as the authority and influence of the word of God itself. He is a complete despot, and does as he pleases with his people. Some people consider him a great man; I do not. He is not possessed of a single element of greatness, unless it be in vice and blasphemy. He is a compound of ignorance, vanity, arrogance, coarseness, stupidity and vulgarity. His present unlimited influence, has been gained by the force of circumstances, and not by any intrinsic talents he possesses. He is only the outside agent of a band of as wicked men as ever opposed the gospel. His power and influence are sustained by various high orders of officials, such as the "Presidency, the Highpriesthood, Elders, Levites," and others, whose name is legion. And these men—having no fear of God or man—are artful, vigilant and wicked. The sect is increasing rapidly. Their whole number here and in the adjoining counties and in Iowa, must amount to from ten to fifteen thousand, the most of whom are in this county. How far they will continue to increase, is known only to the Searcher of all hearts.

I wish to state before I close here, one interesting fact. It is this. The great body of the Mormons are from those churches where the great cardinal doctrines of the Bible are kept rather in *the back ground.* Comparatively few have had the privilege of sitting under a thoroughly educated ministry, and thus of being fully indoctrinated into the prime truths and doctrines of the Bible. If this be true, and the history of Mormonism will prove it so, it will obviously follow that just such a ministry as the A. H. M. S. aims to sustain, is the ministry imperiously required by the wants of the West.

THE CRISIS.

Our county is a most fertile one; the region healthy. This place is the seat of justice for the county, and the village already contains some 200 or 300 inhabitants. In all human probability a dense population will soon cover these plains. Let the moral advances only keep pace with the physical, and here will soon be a garden of the Lord.

It is useless perhaps, to repeat the every day assertion, that ministers, and means for sustaining the preaching of the gospel, *are greatly needed at the West.* The crisis we are approaching as a nation, it is feared, is not begun to be understood by the mass of the people of God. Not the moral purity of the West alone, but the preservation of the whole country is at stake. In general, there has been more a desire for a treasure on earth, than one in heaven, that has peopled these western regions of our country. Hence the tide of worldliness has fairly swept over the western plains; not unmingled with irreligion and false religion and frightful immoralities. Let this state of things continue—let the tide of ungodliness at the West accumulate and spread, and soon we may expect its turbid wave will roll back upon *the East;* and who then shall plant anew her overwhelmed and desolated institutions? Our country is in danger, and the souls of present and unborn millions are in danger, while Christians all over the land, and Christian ministers, are suffering every thing but Christianity to take root, and spring up and bear fruit on the fertile soil of the West.

God is merciful, or his judgments would overwhelm us for our criminal supineness.

A DESOLATE REGION, N. Y.

This place belongs to that region of desolations described by brother Sweezy, in the Home Missionary two years since or nearly so. I found the church composed of a mere handful—17 members, in connection with no ecclesiastical body. They had had no meeting for public worship nor prayer meetings, for, I think, two years past. Some of the prominent members had shaken hands with the giddy world in its parties and balls, and had greatly scandalized the Christian character. The wicked (and they are numerous and bold) despised it. The meeting-house had been enclosed only for the same period, and was, and still is, a mere shell, scarcely fit to meet in even in summer, and severely taxing the lungs of the speaker. The number attending divine service was much overrated in the application. It seldom exceeds 50. The field on other accounts is very discouraging. A large portion of the inhabitants have grown up in the neglect and in the contempt of religious institutions. Besides this, an iron furnace has for years been carrying on its Sabbath-breaking business, and that by a member of the church. The mills, the teams, and the boats, are often seen driving the toil of their respective departments on Sabbath. The taverns have often more attendants than the house of God. One third of the village are Universalists and hire a preacher of their own stamp.

The whole stretch of country bordering on the beautiful Lake Oneida, (which I sometimes call Genessaret,) to the distance of more than 40 miles, has but one Presbyterian minister. The lake itself is short of 20 miles long, and is now navigable for boats through a side cut, to the Erie Canal, and is soon to be made so to the Oswego River, and to Onondaga Lake for steamboats, which will add much to the importance of the whole field. The soil is only of the middling quality; but for timber and wood it promises much. The county will eventually be well populated. There is a small Congregational church east of me 6 miles that enjoys no public service, and 6 miles west of Constantia village, another fragment of a church, once somewhat prospering, yet remains; and three miles further, near the foot of the lake, is the fragment of another—both of which, to all human appearance, must die. Removals, deaths, heresy, sectarianism, and *the want of ministerial labor in its season,* constitute the chief cause of their decline, like scores of our churches in the U. States.

A MOTHER IN ISRAEL.

During the two past quarters I have preached regularly with my people, with the exception of a single Sabbath spent in Canada. At the request of Mrs. F., of R——, L. C., I went out and preached at that place on the 8th of August. Mrs. F. has been laboring for several years to build a meeting-house at that place, and after encountering much opposition and many difficulties, has succeeded in getting it completed. She now wishes to have it dedicated, and desired me to spend a Sabbath there, preach to the people, and advise in reference to arrangements for the dedication, and also in reference to their obtaining a minister. I found an attentive and interesting congregation, though but few professors of religion, especially of our order. Mrs. F. sustains a Sabbath school almost alone; "often," she says, "without a single male professor present to open her school with prayer." A church may be gathered there, and I think the field promises to be an interesting one, if they can obtain a minister of the right stamp.

For the Boston Recorder.

CHURCH RELATIONSHIPS;

OR, *Transfer of members from one church to another, not in communion with each other;—How can it be consistently done?*

Mr. Editor,—By publishing in the Recorder, the following report, recently adopted by a Congregational church in Worcester county, you may throw light on this difficult and often perplexing question.

REPORT.

"Your Committee present for the information and action of the church, the following report, viz. Agreeably to direction, we have visited our sister, A—— B——, and conversed and prayed with her. It seems, from her statement, that she was a Baptist in sentiment, when she first made a profession of religion in the town of C——. But because it was inconvenient for her to join the Baptist church in that town, because it was in a deranged state, and because her friends objected to her doing it, she applied for admission to the Congregational church there, was received in the usual mode, and subsequently transferred her relation to *this* church. But now the obstructions and inconveniences being removed, she desires to have her church relation transferred to the Baptist church in this town. She accordingly renews her request to be dismissed from this, and recommended to that body of professing Christians. And this request she desired us to present for her, even after we informed her that she might be immersed according to her own faith, and still remain in connexion and fellowship with us.

In view of the circumstances, all your Committee consider the case one of no small difficulty, delicacy, and even grief; but one, nevertheless, which the church should meet with a Christian spirit, and on which they should act with promptitude, and yet with tenderness and fidelity. Our sister is in regular standing, and sustains a fair Christian character; and she professes to be conscientious in her desire and determination, not only to be baptized by immersion, but to become a member of the Baptist church. We think therefore, that this church ought not to throw any obstruction in the way of her doing what she considers her duty, nor wish her for a moment longer to violate the dictates of her conscience. They should not, surely, desire to retain her against her will; nor subject her to discipline for a conscientious scruple concerning a mere mode of action. On the contrary, we are persuaded that it would better accord with the spirit of the gospel, to express their entire willingness that she should act according to her views of duty, in the fear of God; and as she goes out from us, to follow her with our prayers, and our kind and benevolent wishes for her spiritual prosperity and eternal salvation!

Still your Committee do not see how this church can consistently comply with the *whole* of her request. They can, and should express their willingness that she should act freely, according to her best judgment, and without attempting to impose the least restraint upon the liberty of her conscience. They may therefore give her a certificate of her good standing in the church, and a conditional dismission. But they cannot in our apprehension add a recommendation, or give her a letter in the usual form of commendation among churches in fellowship and communion with each other, without the greatest inconsistency, if not the grossest absurdity, and for the following reasons, viz.

1. Because it would be recommending to her to do what, with our present views and feelings we could not do ourselves; and what, therefore, we cannot sanction and approve in others:

2. Because we think she has embraced an error which, however conscientiously believed, would, if extended to married life and carried out in practice, lead to the neglect of an important duty to the rising generation:

3. Because it would be advising her to do what will necessarily cut her off from all future communion with us, (as it is understood that the Baptist churches in this country exclude our members from their communion, and deny their members the privileges of communing with any other denominations of Christians,) and thus compel her to violate the great law of Christian fellowship, as laid down and published by apostolic authority in Rom. xiv. 1, 2, and 3—a law, which forbids Christians to exclude from their communion any one, *whom* they have reason to believe *Christ has received.*

Your Committee therefore, as the only kind and consistent course which presents itself to their minds, recommend the adoption of the following preamble and resolution; and that a copy of the same, signed by the clerk of the church, be put into her hands.

'Whereas Miss A—— B——, a member of this church, in regular standing, has signified to us that her views of baptism require her to leave this, and join another community of professing Christians; and whereas she has requested a dismission from this church, in order to unite with the Baptist church in this place;—*Resolved,* That when she shall have been received into said Baptist church, her connexion with us be dissolved; and she be considered as no longer a member of this church, under its particular watch and care, and subject to its covenant engagements and Christian discipline.'

This course your Committee think, is fully authorized and prescribed by apostolic authority, as it carries out the great protestant principle of Christian liberty; leaving those who choose to go out from us to go freely, and stand or fall to their own Master; and withdrawing our watch from such as conscientiously withdraw from our fellowship.

August 20, 1841. B.

EXTRACTS FROM OLD WRITERS.

[*Selected for the Boston Recorder.*]

OUR TREASURE.

We are concerned to be right and wise in the choice of our treasure, because the temper of our minds, and consequently the tenor of our lives, will be accordingly either carnal or spiritual, earthly or heavenly. The *heart* follows the *treasure,* as the needle follows the load-stone, or the sun-flower the sun. Where the treasure is, there the value and esteem is, *there* the love and affection, is. Col. 3: 2. That way the desires and pursuits go, thitherward the aims and intents are levelled, and all is done with that in view. Where the treasure is, *there* our cares and fear are, lest we come short of it; about that we are solicitous; *there* our hope and trust is. Prov. 18: 10, 11; *there* our joys and delights will be, Ps. 119: 11. and *there* our thoughts will be; *there* the *inward* thought will be, the *first* thought, the *free* thought, the *fixed* thought, the *frequent,* the *familiar* thought. The heart is God's due, Prov. 23: 26; and that he may have it, our *treasure* must be laid up with him, and our souls will be lifted up to him.

GOD AND MAMMON.

Mammon is Syriac, and signifies gain; so whatever in this world is, or is counted by us to be gain, is mammon; *the lust of the flesh, and the lust of the eye, and the pride of life.* To some their *belly,* to others their *ease,* their *sleep,* their *sports* and *pastimes* are their *mammon*—to others, *worldly riches;* to others, *honors and preferments*—in a word, *self,* the unity in which the world's trinity centres, sensual, secular SELF is the mammon which cannot be served with God. For, how can it? *God says, My son, give me thine heart. Mammon* says, "no, give it me." *God says, Be content with such things as ye have. Mammon says,* "grasp at all that ever thou canst. *Money, money: by fair means or by foul, money.*" *God* says, Defraud not, never lie, be honest and just in all thy dealings. *Mammon* says, "cheat thy own father, if thou canst gain by it." *God* says, Be charitable. *Mammon* says, "Hold thy own, this giving undoes us all. *God* says, *Be careful for nothing. Mammon* says, "Be careful for every thing." *God* says, Keep holy the Sabbath-day. *Mammon* says, "Use that day as well as any other for the world." Thus inconsistent are the commands of God and mammon, so that we cannot serve both.

WORLDLY CARE, AND THE DUTY OF TRUSTING IN GOD.

Against scarcely any one sin does our Lord Jesus more largely and earnestly warn his disciples and with more variety of arguments arm them, than the sin of disquieting, distracting, distrustful cares about the things of this life. As against hypocrisy, so against worldly cares, the caution is thrice repeated. There is a thought about the things of this life, which is not only lawful, but duty, such as is commended in the virtuous woman, Prov. 27: 23. The word is used of Paul's care of the churches, and Timothy's care for the state of souls, 2 Cor. 11: 28. Phil. 2: 20. But the care forbidden is disquieting, tormenting care, which hurries the mind hither and thither, and hangs it in suspense; which disturbs our joy in God, and damps our hope in him; which breaks the sleep, and hinders our enjoyment of ourselves, of our friends, and of what God has given us. Now as we do in reference to our bodily stature, so we should do in reference to our worldly estate. We should not covet an abundance of the one any more than a cubit of the other. We must reconcile ourselves to our state, as we do to our station; set the conveniences against the inconveniences, and make the best of what cannot be remedied, as Zacheus by climbing into the tree. Were we more careful to please God, and work out our own salvation, we should be less solicitous to please ourselves and work out an estate in the world. We must mind heaven as our end, and holiness as our way. We make nothing of our religion, if we do not make heaven of it. Let your care for your souls and another world, take place of all other cares. O what a blessed change would it make in our hearts and lives, did we but firmly believe that the best way to be provided for in this world, is to be most intent upon another world! Let us refer it to the to-morrow's strength, to do the to-morrow's burden.

ABSURDITIES IN THE CONCERNS OF THE SOUL.

No man, in his wits, would choose to go to the gallows, because it is a smoothe, pleasant way to it, nor refuse the offer of a palace and a throne, because it is a rough, dirty way to it; yet such absurdities as these men are guilty of, in the concerns of their souls.

GOD'S CARE OF US, AND HOW WE SHOULD FEEL IN VIEW OF IT.

He that feeds his birds surely will not starve his babes. Birds trust your Father's providence, and will not you trust it? In dependence on that they are careless for the morrow; and so they live the merriest lives of all creatures, they sing among the branches. Ps. 104: 12; and to the best of their power they praise their Creator. If we were, by faith, as unconcerned about the morrow as they are, we should sing as cheerfully as they do; worldly care as much as anything mars our mirth, damps our joy, and silences our praise.

GOD THE FOUNDATION AND SPRING OF ALL EXCELLENCE IN CREATURES.

All the excellences of the creature flow from God, the fountain and spring of them. It was He that gave the horse his strength, and the lily its beauty; every creature is in itself, as well as to us, what He makes it to be.

REVIVALS.

What are the appropriate means of advancing the cause of evangelical truth and piety?

1. The faithful and frequent preaching of the gospel. That this is to be the leading means for extending the Redeemer's Kingdom, we know from the Scriptures—"After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe.

2. The faithful instruction and government of families. A season of reformation is described as one in which "the hearts of fathers are turned to their children, and the hearts of children to their fathers." "Train up a child in the way he should go, and when he is old he will not depart from it."

3. The maintenance of kind and faithful discipline in the church. "Know you not," says Paul, speaking of this very subject, "that a little leaven leaveneth the whole lump." "Therefore put away from among yourselves that wicked person."

4. A knowledge of the truth, and an unflinching zeal in its defence and propagation. "Now I beseech you," says Paul, "mark them which cause divisions and offences, contrary to the *doctrine* which ye have learned, and avoid them." "That we be no more children, tossed to and fro, and carried about by every *wind of doctrine.*" "Perfectly joined together in the same *mind* and in the same *judgment.*" "Be not carried about with divers and strange *doctrines,* for it is a good thing that the heart be established with grace." "It was needful for me to write unto you, and exhort you, that ye should *earnestly contend* for the faith which was once delivered unto the saints."

5. Corresponding spiritual affections—as ardent love to God, penitence, humility, faith in the Redeemer, and disinterested, active benevolence towards men. These, as they are in their incipient principles implied in regeneration, so they are peculiarly the fruits and evidences of that vigorous growth in piety, which engages God on the side of his people.

6. Earnest attention to the duties of the closet: *Self-examination.* "Prove your own selves;—know you not that Jesus Christ is in you except ye be reprobate?"

Devout study of the Bible and meditation. "His delight is in the law of the Lord; and in his law doth he *meditate* day and night." "I will *meditate* on thy precepts! I will not forget thy word."

Jealousy of our own hearts, and watchfulness against sin. "Watch and pray that ye enter not into temptation." "What I say unto you, I say unto all, Watch."

Especially humble and persevering prayer. "And he spake a parable to this end, that men ought always to pray and not to faint." "The effectual fervent prayer of a righteous man availeth much." "And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily."

7. A suitable religious demeanor and conversation in the family. "Pour out thy fury upon the heathen, that know thee not, and upon the *families* that call not upon thy name."

8. A strict attendance on the public ordinance of religion, and frequent meeting for exhortation and prayer. "I love the habitation of thine house; the place where thine honor dwelleth." "A day in thy courts is better than a thousand." "Forsake not the assembling of yourselves together as the manner of some is." 'Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord, in that day when I make up my jewels."

9. Abstinence from every known sin, and the performance of every known duty. "Whoso hideth his sins shall not prosper; but he that confesseth and forsaketh them shall find mercy." "Cease to do evil, learn to do well." "If I regard iniquity in my heart, the Lord will not hear me.

10. A consistent example, which shall carry to the world a conviction of the divine reality, and transforming influence of religion. "So let your light shine before men, that they may see your good works and glorify your Father which is in Heaven."

Lastly—Direct personal efforts by the devotement of time and property, by counsel, warning and entreaty, to promote the conversion and salvation of men. "To do good and to communicate forget not; for with such sacrifices, God is well pleased. "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." "And of some have compassion, making a difference; and others, save with fear, pulling them out of the fire." "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Such, summarily, are the means which should be used in building up the kingdom of Christ in the world, and saving immortal souls from the bondage of sin and death.

I remark, in view of what has been said, that the religion of the gospel does not vary with times, nations, improvements and peculiarities of opinion on worldly subjects. It seems to be the belief of many that Christianity is scarcely less flexible than are the customs of society and the doctrines of human wisdom. One would almost imagine that in the view of some, what was once true in religion, is not so at the present time; that a new Saviour reigns; that a new method of salvation has been revealed;—that other exercises than those formerly requisite are implied in submission to the gospel; and that another God is on the throne of the universe. I have heard that it has even been affirmed that in the present state of the world we are not to expect revivals of the same character with those which existed forty years ago; and that the same depth of conviction, solemnity, cautious self-scrutiny, and deliberate action often witnessed then, are incompatible with the concerns of this age of sanguine hope, bustle, enterprise and revolution. If we are to have a new species of revivals, no wonder that new experiments, new trains of thought new schemes of philosophy, are to be adopted to promote them. But, my friends, the religion of the Son of God is ever the same; man is the same as he ever has been since his first apostacy: his depravity is the same; and he must be restored now by the same agency, and by essentially the same powers with those employed in the days of our fathers. The penitence of this day is of the same nature with that of David, Peter and Paul. The faith, the hope, the Christian joy of this age, are the same in kind with those of the converts on the day of Pentecost; of the regenerated jailor of Phillippi; of Luther, Melancthon and Knox; of our puritan ancestors, and of those who, during the last century, under the preaching of Edwards, Bellamy, Brainerd, Buell, Hallock and Mills, were turned from darkness to light, and from the power of Satan unto God. No railroad can be made—no steam-power can be applied to save the soul the trouble of a toilsome passage in her journey to the skies. Here is no newly discovered royal highway to the kingdom of glory. We cannot indeed, look for such revivals as were once enjoyed, if the means are different. But the means ought not to be different. Christ crucified, including in the phrase all the doctrines, precepts and motives which meet in him as their centre, is now, and will be to the end of time, the wisdom of God and the power of God, to the salvation of every believer.

Let us then, my hearers, "stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, that we may find rest for our souls." We need, we exceedingly need, a work of grace among us, to check the voice of levity and folly in our streets—to arrest the currents of intemperance and profaneness—to fill the house of God from Sabbath to Sabbath with solemn and devout worshippers—to subdue our aged and middle aged to the obedience of the faith—and to save our dear children and youth from the wiles of Satan and the wrath of God, and prepare them for glory, honor and immortality in his kingdom. And what shall we do to secure this blessing? Our duty is very plain. There is no mystery in it. We must return to God by the old fashioned duty of repentance, and to diligent observance of all those divine commands which we have now contemplated. Let each one begin at home, in his own closet, and with his own heart. Let there be honest confessions, and mourning and weeping, and holy wrestlings there. Let each one ask himself with shame and deep self-condemnation—"What have I done? What has been the tenor of my life, my purposes, my moral feelings? What am I now doing? Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Pursuing this course, my hearers, we shall be prepared to answer another question. What ought I now to do? What should be my example, what my conversation, what my more direct efforts to please God, and save the souls of my fellow men? Remembering the days of old, the years of the right hand of the Most High, do as the most humble, wise praying Christians then did. Press on in the footsteps of those who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Thus, brethren, will you be blessed yourselves. God will be pleased, Christ will be glorified, and peradventure, in view of the return of souls to him you will soon be able to ask, with amazement and gratitude, "Who are these that fly as a cloud, and as doves to their windows?"—*Dr. Woodbridge.*

STORY OF THE YOUNG LAWYER.

BY BISHOP CHASE.

There lived in Poughkeepsie, at this time, a venerable lady and her talented son-in-law. The former was exceedingly anxious about the latter, because of his loose and infidel opinions on religious subjects; and yet few men were more amiable in manners, or more sprightly in conversation. "O, sir," said the lady to the writer, "I wish you to have a serious conversation with my son-in-law, on the subject of Christianity. Perhaps he may hearken to you, though to all of us he turns a deaf ear, whenever we speak on the Holy Scriptures."

A proposal of this nature seemed to be identified with the writer's profession. Accordingly, a day was appointed when the lady would spend a social afternoon with the writer and his family, there being no doubt that the interesting young lawyer would, if properly invited, join the party at tea. The interview took place as was expected, and, in the full flow of talk, something was designedly introduced touching the Christian religion. Contrary to the expectation of his relatives and friends, this interesting gentleman did neither evade nor oppose what was said, but candidly confessed he was differently impressed on that subject from what he had been. "Till a few days ago," said he, "I should have brought forward my preliminaries, and before the threshhold of Christianity were passed, I would have insisted that they be all satisfactorily answered; but at present I feel differently disposed."

"And what has wrought the change?" asked the writer.

"O, sir," said he, "I must tell the whole story; it relates chiefly to GENERAL HAMILTON."

"You know," said he, "that pre-eminent character—how that he is not only the greatest in the field, in the senate, and at the bar, but also the most agreeable man in social intercourse. In pursuit of his professional duties, he passes from New-York to Albany, to attend the higher courts, and Poughkeepsie is his stopping place for rest and social chat. We young lawyers delight to meet him at Hendrickson's tavern, and there breathe together the atmosphere of wit and satire. Not long since, he passed by: we gathered round him, and he greeted us with his usual cordiality. But there was something altered in his wit—it was solemn, yet more affectionate. At length, to break the spell, I ventured, as erst, a story, the edge of which was ridicule against Christians and their creed. As I finished the anecdote, instead of the loud laugh, and responsive tale, the General gravely asked me, if I knew what I had been talking of? Confusion is the best name I can give my feelings and behaviour before the great man at such a question from his lips. Seeing my embarrassment, he said he did not design to give me pain, but by his question, to call my attention to his own case.

"'Not many months ago,' said he, 'I was, as you are, doubtful of the truths of Christianity; but some circumstances turned my thoughts to the investigation of the subject, and I now think differently. I had been in company with some friends of a similar sentiment in New-York. I had indulged in remarks much to the disadvantage of Christians, and disparagement of their religion. I had gone further than ever before I had done in this way. Coming home, I stood, late at night, on the door steps, waiting for my servant. In this moment of stillness, my thoughts returned to what had just passed at my friend's, and on what I had said there. And what if the Christian religion be true, after all? The thought certainly was natural, and it produced in my bosom the most alarming feelings. I was conscious that I had never examined it—not even with that attention which a small retaining fee requires in civil cases. In this, I hold myself bound to make up my mind according to the laws of evidence; and shall nothing be done of this sort, in a question that involves the fate of man's immortal being? Where every thing is at stake, shall I bargain all without inquiry?—Wilfully blinding my own eyes, shall I laugh at that, which, if true, will laugh me to scorn in the day of judgment? These questions did not allow me to sleep quietly. In the morning I sent to my friends, the clergy, for such books as treat ed on the evidence of Christianity—I read them,

and the result is, I believe the religion of Christians to be the truth—that Jesus Christ is the Son of God—that he made an atonement for our sins by his death, and that he rose for our justification.'

"This is the substance of General Hamilton's declaration to me at Hendrickson's, and you may judge how I feel since. As I have followed the General in many other respects, so would I imitate him here.

"Will you lend me books, that I may read as he did, before I give my opinion?"

The books were accordingly taken to his house, but he never read them. A press of business intervened. He put off his duty to a more convenient season; that season never came till it was too late. A sudden disease deprived him of reason and of life. This talented and interesting young lawyer passed from a temporal to an eternal state,—and let the word of God tell the rest.

The story of General Hamilton, which this talented person was the means of communicating to the writer, ought not to be forgotten. It was, from the time the writer heard it, of the deepest interest; and when the tidings came of the General's death, it formed the basis of a sermon preached in Poughkeepsie, on the second day of July, 1804. This story is recorded here, because it forms a part of the writer's reminiscences.

[*West. Ep. Obs.*

For the Boston Recorder.

THE UNEVANGELIZED AT HOME.

The Committee of the American Tract Society, while endeavoring to discharge their fearfully solemn duties toward the unevangelized of other lands, have regarded with a constant and increasing interest the spiritual desolations of our own beloved country. It is believed that not a single worthy application for a grant of publications, to be distributed gratuitously among the destitute, has ever been rejected; and scarcely a providential opening for their efforts has been left unoccupied. Something has been done, too, to deepen the feeling of obligation on the part of Christians to labor personally in the "highways and hedges" of sin for the salvation of the neglected and outcast; and Volume Agents, and others associated with the Society have endeavored to supply, to a greater or less extent, the unevangelized in the vicinity of their operations. Millions of pages of Tracts and books have thus been distributed, and very many souls gathered in, through the Divine blessing.

But with all this provision for the wants of the destitute, millions, probably, in the new and sparsely settled regions of the country, and many thousands in all parts, have not been reached by any of the means of grace, and are hastening to perdition, with few or none to "care for their souls." They, no more than the heathen, will come for the Gospel; it must be *carried to them.* They may not be able or willing to pay even the trifling cost of a religious book; it must be *given* to them, accompanied by a word of exhortation and prayer. For the means of sustaining the men, and furnishing the books as a gratuity, the Society depends solely on the liberality of the Christian community.

The Society has entered upon the plan of *colportage*, i. e. sending devoted agents, at a small compensation, (say $150 per annum,) to labor among the destitute, and sell, or *give* them the cheaper and more pungent *volumes*, attended with religious conversation and prayer—(more fully explained in the "*Home Appeal*," issued by the Society in July.)

The imperative demand for such efforts; the encouragement for laborers, and the readiness of a few to sustain this enterprise, may be seen in the following extracts from the correspondence of agents, *colporteurs* and others:

Mr. Seely Wood, who has had long experience in the service of the Society, and opportunity for extensive observation, speaking of the destitution of the west, says, that "notwithstanding the circulation on the field under my supervision during the last four years, has amounted to $41,-310,45, we have not succeeded in supplying *more than one eighth of the families* in the counties, congregations and neighborhoods visited, with even a single copy of the Society's volumes. And it is a lamentable fact, that three fourths of the counties in Kentucky, one half of Indiana, the north part of Mississippi, almost the whole of Louisiana, all of Arkansas, and many counties and congregations of various denominations in other parts of the field, have *not been visited at all*, or supplied with any of the Society's publications.

"A part of this population would purchase the volumes on suitable application, if an agency were sustained by benevolent individuals to visit them. Many would be unable to purchase, and more, indifferent, would yet receive and peruse them.

"I have long labored under the conviction, that if benevolent individuals would place at the disposal of this Institution $10,000 per annum for this purpose, it might be as judiciously expended in furnishing the population of the valley of the Mississippi with religious books, and thus promoting their eternal salvation, as the same amount could be in foreign lands. If a field equally important and accessible should be found in any other part of the globe but America, would not the Christian community, would not the Society feel constrained to occupy it?"

A volume laborer in Illinois writes as follows: "Mormonism and kindred errors are exciting much interest in the west. Their field of operation is the *sparse and destitute settlements*, where the people have but few advantages of information, are without the means of grace, poor and ignorant, and thus ready to become the dupes of error. This is the population that is overlooked or passed by in all the present arrangements of benevolent effort. The American Tract Society comes nearer to them than any other institution; but even that is too far off, because it is not sustained by the churches, so that it can *give* its volumes to those destitute of the means of procuring them.

"My heart has been made glad by the recent determination of the Committee to employ men who will *go right to this population*, and furnish them the means of salvation, "without money and without price," if necessary. O, if there were some way whereby we could congregate the mass of human beings in the west before the eyes of our eastern philanthropists and Christians, thus destitute and suffering from error, I am sure they would come forward and sustain the Committee in their resolution."

Another laborer, co-operating with Mr. Wood *in Indiana*, states that he encounters much prejudice and error, but is encouraged in his work—sold 20 dollars of volumes in three days, besides many grants. "In one township I visited," says Mr. P. "almost every family wished for some of the volumes; but there was no money. Many families told me that they had not 12 1-2 cents in the house with which to buy a Baxter's Call! I supply such families *gratuitously*, as far as I think it prudent. In respect to my efforts for the salvation of individuals, I wish not to say a word; but in answer to your enquiries, I will just say that it is my intention to speak upon the subject of religion, in some way, in *every house*, and personally to every individual with whom I converse alone on any subject."

The same individual writes again after the lapse of a month. "I have sold about $65 worth of books; given away about 100 volumes to the destitute, and engaged a Christian Library of 45 volumes. Nothing but the scarcity of money has prevented my disposing of at least twice that amount."

Another *colporteur* is laboring with great fidelity and success in Kentucky, the report of whose labors will appear at a future time.

Partial Aid in supplying the Destitute with Books.

A clergyman in Massachusetts writes on this subject with a full heart, as follows: "I have just seen your '*Home Appeal*,' and although I have a ride of 30 miles before me this afternoon, I must stop to tell you what is in my heart in regard to this great matter. Depend upon it, 'you have found it—you have found it!' This proposed effort is the very thing to reach the millions in our land who so much need not merely the least, and the last, and the lightest breath of the *diffusive* influence of the Gospel—which is all they now feel—but need it so much to bear *directly* on their guilty and perishing, but precious souls.

"In visiting lately some of the more populous towns, and noticing on the Sabbath multitudes unblessed by the Gospel—though brought to their very doors—the question has come up, 'How can these be reached? How can the Gospel be brought into their houses, that we may hope it may also reach their hearts?' 'You have found it!' If those who love our Lord Jesus Christ do not at once fasten upon this mode of effort, and abundantly sustain you, they must feel that one most powerful means of grace is yet untried. But they will sustain you; the effort must so commends itself to every man's conscience, that he must, he will say to you, '*Go on and prosper.*'

"*You may hold me responsible for $20 in the prosecution of this effort; and if the Lord will enable me, I will do more.*"

Mr. V—, of C—, Mass. affected by the wants of the destitute, and the admirable adaptedness of this plan for communicating the Gospel to them, stated to one of the Secretaries of the Society, as he made a donation of $150 to sustain a *colporteur* for a year, that "he had long wished for an opportunity of sustaining an individual whose whole time and efforts might be devoted to doing good in this way. His business connections, and age and education were such that he could not hope to be *personally* useful in such labors; but the Lord had blessed him with property, which he was satisfied could not be more usefully employed than in this manner, and he could know from the reports of the colporteur what good his money was doing."

Are there not many who would feel it a privilege to share in the charities and blessings of this "labor of love?" The only limit to the field to be occupied is the Atlantic on the east, and the Pacific on the west of our broad continent. The only bounds to the good to be accomplished, are those which stretch into an approaching and a boundless eternity for the dying souls who may be rescued by this tried and heaven-blessed agency; the only reliance of the Society for carrying on this work is in God, and the liberality of those who love Jesus Christ in sincerity and truth. We are not "straitened" in God; but in the benefactions of those for whose sakes he "became poor, that through his poverty they might be made rich."

BOSTON RECORDER.

FRIDAY, NOV. 19, 1841.

RECENT MISSIONARY INTELLIGENCE.

A general meeting of the United Brethren's Society for the furtherance of the Gospel was held on the 28th of May. The services were rendered peculiarly interesting by the presence of the Rev. Dr. Barth, and of the Rev. Mr. Hoffman. Dr. Barth edits a religious periodical in the kingdom of Wurtemberg, which exercises much influence throughout Protestant Germany. In the dissemination of religious tracts and school books, he has also been indefatigable. He has been the means of scattering 600,000 tracts and 300,000 books for children, in the German and other languages. Mr. Hoffman, after serving five years as pastor in the largest parish in Wurtemberg, was called to Basle, on the decease of the late Dr. Blumhardt, to become Secretary of the Missionary Society in that city, and Principal of the Missionary Seminary. This seminary has been in existence 25 years, and has supplied no fewer than 150 laborers for the field. It contains at present about 40 candidates for the same service.

It is interesting to observe, that the British and Foreign Bible Society still hold on, unwearied in their course of benign and comprehensive charity. The number of auxiliary Societies in 375, of Branch Societies 346, of Bible Associations 2036; total, 2,757. The issues of Bibles and Testaments reached an amount of 900,912 copies. The total issues, from the commencement of the Society, amount to between *thirteen and fourteen millions* of copies.

There appears to be a loud and increasing call for laborers in the missionary field in every part of the world. The Church Missionary Society speaks of the Niger expedition as likely to open a field almost illimitable. Egypt implores new laborers, who are needed by Copts and Moslems alike. In North India, hardly a single station of the Church Missionary Society is occupied in sufficient strength. In Southern India, Tennevelly alone would find employment for many more missionaries. The ten millions of Teloogoos present, as it were, a new empire for the Saviour. Ceylon is but imperfectly supplied. Trinidad, North West America, British Guiana, New Zealand, ask urgently for more laborers.

Increasing facilities for missionary labor were furnished by the extension of steam navigation. In order to establish as efficient a communication direct from Suez to Ceylon, Madras and Calcutta, as at present exists from England to Alexandria, the East India Company have proposed to grant a premium of £20,000 per annum, for five years, to the "Peninsular and Oriental Steam Navigation Company," for the construction and maintenance of steamers of 1600 tons and 500 horse power, to ply regularly between the ports alluded to. This grant is to commence from the date of the placing of the first vessel on the line between Calcutta and Suez.

Bishop Wilson of Calcutta writes, that many of the native converts in the Khrishnagur district, where the interesting revival of religion occurred, two or three years since, are called to suffer persecution for the sake of the gospel. An inquirer of only a fortnight's standing, yet accounted a Christian, was so beaten, that he died of the injuries which he received. The case is under the cognizance of the British authorities; but such is the state of native society, such the facility of obtaining false witnesses, such the collusion of the native officers of the districts, and such is the profusion of money given as bribes by the heathen, if they have a point to carry, that there is no prospect of adequate protection being speedily gained for injuries produced by hatred to the Christian name. Flight, according to our Lord's direction, is the principal resource. It is impossible for us to conceive the extent to which the utter want of truth, the deep-rooted contempt for the Christian faith, the small number of British officers, and the fearful customs of three thousand years, of Hindoo idolatry, expose the helpless Christians to persecution.

Notwithstanding the hostility of the pagans, the gospel appears to produce salutary and bountiful fruits. The Rev. Mr. Alexander of Solo, 22 miles from Krishnaghur, has, in his district, 28 villages, containing about 40 inquirers and converts, on an average, in each. Of these 1100, 300 are baptized. The gross population is about 50,000. He has 5 village chapels, 2 catechists and 5 readers. He keeps, like Schwartz, his assistants under his own eye, and requires of them every night a strict account of their day's proceedings. New inquirers are coming in. He has just heard of some places to the North of his district, where 600 or 800 persons are anxious to learn what this new doctrine is. A considerable number, in his 28 villages, are much in earnest, and some are quite raised to a new life. Family prayer is celebrated daily, morning and evening, by the catechist, if present; or by the head convert, if he be not.

Many particulars in regard to these missions are contained in a long and interesting letter from Bishop Wilson to Lord Chichester, president of the Church Missionary Society. One paragraph in the letter, we regret to see. The ceremony mentioned in it savors a little too much of Romish superstition. "At the reception into the church," says the Bishop, "I read in Bengalee, the sentence; and the Rev. Mr. Pratt, with Mr. Alexander and Mr. Jones went round and signed them with the sign of the cross."

ROMANISM.

The Providence of God is furnishing us demonstration which is likely to be felt, of the encroaching spirit of the "Mother of Harlots." New-York has been the scene of great confusion, during the pendency of the late election among the regular political parties, in consequence of the movements of the Catholics, aiming at a change of the present mode of distributing the avails of the school fund, which may secure to them a portion of those avails for the exclusive support of Romish schools. The Catholics held two several meetings, on Monday and Friday evenings of the week preceding election, when they were addressed on the subject by the Bishop, Dr. Hughes, and wrought up to a high pitch of excitement by his inflammatory harangues. At the last meeting he brought forward an independent ticket, including several names on one of the other tickets, and requiring it to be read and acted upon "without any expression of individual opinion as to the merits or demerits of those names." The ticket was accordingly adopted without dissent, and every man pledged to vote it. "That the poor Papists might feel the full force of the danger they would incur, by daring to disobey his Authority, the Bishop called to his aid the terror of his ghostly office, and declared it a sin to vote for any candidate that was opposed to their claims." "Thus the foot of the Beast trampled on the Elective Franchise, and his High priest stood before the ballot box, the citadel of American liberties, dictating to his obedient followers, the ticket they must vote." The effect was startling to men of all parties—so much so, that the Bishop was compelled on the following Monday, to "come out in the public papers with a card declaring under his own name, that *he did not want sectarian schools, and had never asked for them!*" Such an unblushing falsehood, few men could have gathered hardihood enough to utter; for this same man has labored night and day for eighteen months, to break up the present system of appropriation and introduce a plan, that would bring the money of the people to the support of schools under his own control. "It was too much"—says the N. Y. Observer, to whom we are indebted for the facts. "It found no believers. Universal abhorrence was expressed at the shameful spectacle presented by a religious teacher, first entering the political field at the head of his people, and then resorting to such an expedient to sustain his party."

If such developements of the spirit of Romanism fail to alarm the American people, and arouse them to a sense of the dangers that surround them, and to a determination to "crush the viper in the egg," there is reason to despair of the Republic. Our liberties are not worth a rush, after Romanism gains the ascendancy at which she aims, and which she is now openly grasping. The same spirit pervades the whole mass of her votaries throughout the land—and the success of the project attempted in New York, would form the signal for an increased effort among them to secure the establishment of a despotism over our country, as complete as that which now grinds Italy to powder. Success will not probably crown the present efforts—but the Priests and Bishops of that communion, stand pledged to the world, never to cease exertion, till they gain the object. That pledge they will redeem, without forgetting for a moment the favorite maxim of their church, that "the end sanctifies the means"—that falsehood, dissimulation and even violence are justifiable, whenever the glory of "the church" and honor of the Pontiff are in question. It becomes the friends of God and their country to stand on the watchtower and guard with the utmost vigilance, by prayer and the oft repeated note of warning, against the advances of a foe so insidious and reckless.

CONGREGATIONAL HOME MISSIONS.

"The Presbyterian" is full to overflowing, of fraternal solicitude for the carrying out, by the New England Congregationalists, of their "professed preferences" for Congregationalism, by a new organization, that shall interfere with the American Home Missionary Society, and cut off a part of its resources. It even goes so far as to say, of a separate organization, that "it would eventually carry with it all New England, provided the enterprise was boldly begun, and some rallying point in the shape of an organization was presented to the people." On this we have a remark or two.

1. "The Presbyterian" has in our apprehension, nothing to do in this affair—it concerns not *his* "household of faith" at all—and such officious intermeddling in other men's matters, is neither honorable nor apostolic.

2. "The Presbyterian" much mistakes the character of New England Congregationalism. "It is first pure, then peaceable, gentle, easy to be entreated, full of good fruits, without partiality, and without hypocrisy." Of the character of *Presbyterianism*, we have nothing to say—we only judge of it from what we hear; and we hear that there are divisions in it, and we partly believe it; one is of Paul, another of Apollos, and a third of Cephas;—and gratuitous advice coming to us from such a source we do not value very highly. Congregationalists are quite united as yet in *one* thing at least—they love Christ better than *Congregationalism*—a fact, which the "Presbyterian" evidently wonders at very much.

3. "The Presbyterian" much mistakes the effect of beginning "*boldly*" the enterprise of a new organization, and establishing some "rallying point," for the people. To be sure he is much better acquainted with the tactics of warfare in the "church militant" than we are, since we have been so long "at peace among ourselves," while he has been fighting valiantly and successfully for these four years—but after all, he does not comprehend the character of the New-England churches, more than a blind man comprehends colors. Let the enterprise be boldly begun, and a rallying point presented—the enquiry Cui bono, must be satisfactorily answered to every man, woman, and child in the churches, before New England can be involved in a suicidal war like that which has written Ichabod on the doors of Presbyterianism.

AMERICAN EDUCATION SOCIETY.

Unquestionably important as this Institution is, it seems to have lost the strong hold on the public favor which it once enjoyed—not irretrievably, but temporarily, as there is every reason to believe—at least to *hope*. Its instrumentality in raising up faithful ministers of the Gospel can never be dispensed with. But like every scheme of doing good, of man's contrivance and management, it has developed its imperfections in its onward progress, and is now retarded in its movements, to give opportunity for thoroughly examining its machinery and supplying any deficiencies that may be detected, and giving it a more powerful impetus than it has ever received before.—Twenty-one applications for aid, from as many young men were rejected at the last meeting of the Board, in consequence of the want of funds; and a Vote was passed, also, declaring the inability of the Board to make any appropriations to the beneficiaries for the ensuing quarter. These steps of course were taken with great reluctance, but not without necessity.

The measure will do good. It will arouse the churches to reflection, and more vigorous action in future time. Nor will it fail probably, to throw off some of the beneficiaries from foundations they ought never to have occupied, and make them acquainted with their own independent resources.

SYNOD OF INDIANA.

With 35 ministers and seven licentiates, this Presbyterian body is diffusing the influence of the Gospel over the growing state of Indiana. Though the past year has not been distinguished by revivals, conversions have not been unknown, and not far from 200 have been added to the churches. Not only have feeble churches been strengthened, but new ones formed with encouraging prospects, and vacant ones furnished with the means of grace.

It is to be repeated however with sorrow, that less than a thousand dollars have been raised in the whole State for Foreign Missions; and though something more has been done for Home Missions, yet it is not to "be concealed that there is a great mass both of ministers and elders, and church members, who are very far from acting under the influence of that self-denying, self-sacrificing spirit that should characterize the followers of the Lord Jesus." The natural result of this state of things is, coldness and remissness in religious duties, the neglected or thinly attended prayer-meeting, and the irregular or formal observance of God's ordinances.

Cumberland Co. Me.—In this Co. there are 35 churches, embracing 4,437 members; 25 Pastors, and 7 stated supplies. It is the heart of the State. Religion however is not to a high degree flourishing. What is to be done? To a question like this, Dr. Gillet replies in the Mirror—"Whatever the measures, if there is a right spirit, an humble and confiding trust in God, a holy and persevering resolution to give him no rest day nor night till he makes Jerusalem a praise in the earth, he will again breathe upon the slain that they may live." Said a minister some years since—"Follow nature; do as you would in kindling a fire. You rake together the coals that are alive and blow; and do not trouble yourself about the dead coals till you get the fire a-going; they will kindle up in due time."

Colonization on the Slave trade.—The following are testimonies of English Officers of the Royal Navy. Capt. Arabin says—"wherever the influence of Liberia extends, the slave trade has been abandoned by the natives, and the peaceful pursuits of legitimate commerce established in its stead."

"Nothing has done more to suppress the slave trade in this quarter, than the constant intercourse of the natives, with these industrious colonists."

Mr. Stoll says—"It promises to be the only successful institution of the sort, on the coast of Africa—that of raising the African slave into a freeman; preparing him for the exercise of civil liberty in its various branches; extinguishing the slave trade, and promoting the religious and moral improvement of Africa at large."

Capt. Irving says; "In my humble opinion, it is the best and safest plan for the extinction of the slave-trade and the civilization of Africa, for it is a well known fact, that wherever their flag flies, it is an eye-sore to slave dealers." And

Says Capt. Herbert: "I have never known one instance of a slave being owned or disposed of by a colonist. On the contrary, I have known them to render great facilities to our cruizers there, in taking those vessels employed in that nefarious traffic." Spanish slavers, seeking British arms, ammunition or clothing, cannot find a colonist to trade with them, though offering specie, and extensive profits.

These are disinterested witnesses, writing home to England, not to this country—and their testimony of what their eyes have seen and what their ears have heard, is surely worthy of confidence.

The Colonization vessel, the Saluda, sailed from Norfolk, Oct. 16th, for Liberia, with only six emigrants. These are enterprising and intelligent persons, actuated by the noblest motives—hoping to accomplish much for the welfare of their "brethren and kindred according to the flesh," as well as to improve their own condition. More than 50 others were expected to have gone, but have been detained by unavoidable circumstances. The ship carried out a supply of goods, for purchasing more territory, and carrying on the operations of the Society. Several went out as passengers also;—of them, were Mr. Sawyer, and his wife, Missionaries; Dr. Johnson, to take charge of the High School on Factory Island—Messrs. Roberts, Benedict, Savage and Mrs. Oliver, colonists, and Simon Peter, a native African and a convert to Christianity.

Hon. Samuel Benedict.—This man of color, now a Judge of the Superior Court of Liberia, emigrated thither in 1835, from Georgia. He has been on a visit to this, his native country, the past summer, on commercial business, and at the request of Dr. Proudfit has furnished "in writing," an impartial account of Liberia—with which he has been intimately acquainted for more than six years. He affirms, "that you would insult almost any Liberian in good standing in the community, if you only mention to them that they ought to return and live in the United States;" they would spurn at the idea of returning to live in America, even if permitted to occupy some of your most splendid mansions, together with the luxuries of your finest cities." He proceeds to verify the statements made by others of the good quality of the soil, the variety and abundance of its productions,—the republicanism of the government—the influence of the colony on the natives, giving them honest and profitable employment—teaching them the arts of civilized life, and above all, imparting to them the influences of Christianity. "The churches in Liberia number at least two thirds of the adult population," and "are very flourishing." He scouts entirely the too common impressions prevalent in this country relative to the unhealthiness of the climate—the abundance of reptiles and insects—the excessive heat of the sun—and the severity of the laws, restraining those who may wish to leave the colony.

Is it not evident from testimony on all hands, that though "Colonization" cannot emancipate the oppressed slaves of our land, it is accomplishing much, and will accomplish more, for Africa and free people of color?

NEW PUBLICATIONS.

The Early English Church. *By Edward Churton, M. A. with a preface by L. S. Ives, bishop of North Carolina. pp. 344, 12mo. From the Second London Edition. New York; D. Appleton & Co. Boston; Wm. Crosby & Co.* 1841.

A great amount of interesting matter is condensed upon these pages. It has not been in our power to gratify our wishes by the perusal of the whole; but the design of the author evidently is, to rescue the character of the fathers of the English church, and of the dark ages, from the reproach under which they lie, for their superstitions, ignorance and corruption, in the minds of their descendants. He more than *insinuates*, that the ages past, called "dark," are chiefly so, "because the moderns have chosen to remain in the dark about them." We doubt the justice of the charge. Yet it is highly probable that piety lived, and the spirit of enlightened benevolence prevailed more extensively than is generally conceived by us. And those labors will not be lost, nor ought they to be depreciated, which are designed to deliver good men of past generations, from undeserved and undistinguishing obloquy. But while there is doubtless much vain boasting of the surpassing benevolence of the present age, there is no small danger of an undue veneration for those superstitious follies that characterized ages past. How far Mr. Churton has fallen into that danger, we are not yet prepared to say.

The Pastor's Farewell; *A series of discourses delivered in view of a dissolution of the pastoral relation. By Rev. William P. Davis, A. M. late pastor of the first Presbyterian church in Bethlehem. pp. 225. Albany; J. Munsell. Boston; Tappan & Dennet.* 1841.

These discourses are eleven in number—on "Christian stability," "Striving for the faith of the gospel," "the triumph of the church," the saint's rest, the evidences of a Creator and Christianity, fruits of infidelity and Christianity compared," "the worth of the soul," "the great salvation," "regeneration," "necessity of repentance," and "farewell counsels." They are evangelical in doctrine and spirit—easy and flowing in their style, direct and pungent in their appeals to the heart and conscience, and every way fitted to produce a good impression on the reader. Doubtless, their usefulness will most appear within the circle of the author's acquaintance and personal labors; but it will not be confined there, if the volume shall obtain a wider circulation. With no knowledge of the author, except that derived from the work before us, we can heartily give him the hand of fellowship, and say to him, "God speed."

The History of Michael Kemp, the happy Farmer's Lad; *A tale of rustic life, illustrative of the spiritual blessings and temporal advantages of early piety. pp. 247, 12mo. By Anne Woodrooffe. From the Sixth London Edition. New York; R. Carter. Boston; Crocker & Brewster.* 1841.

The instructions of this volume are Scriptural. They are also invested with the charms of simplicity, and of various incident, naturally and beautifully told. There is much of imagination, but nothing of extravagance—much of Christian sensibility but no mawkishness—much of plain matter of fact description, but no indelicacy. The volume is adapted to usefulness among the young especially, but will do good among every class of readers. It is beyond our power to express half we wish for the diffusion of the religious spirit it breathes, throughout the vast, but thoughtless youthful community of our land. The scene of the story is of course laid on English ground, and the peculiarities of the author as a member of the Anglican church are every where visible; but human nature, heart-religion, and the power of the Gospel, are in all countries and communities, the same. It ought not to be less highly appreciated here than in England, where its popularity is sufficiently declared by the fact that six editions have been called for, before it found a publisher in our country.

The Boston Miscellany of Literature and Fashion. *Edited by Nathan Hale, Jr. January, 1842. Vol. I. No. 1. Boston; Bradbury & Soden, 10 School Street.*

This elegantly printed Monthly will contain 48 pages of reading matter in each No. besides a highly finished steel engraving, and a colored plate of the latest London and Paris fashions. Each No. will contain also two or more pages of new and popular music for the Piano Forte and Guitar. It will be furnished at $3 per annum in advance—no reduction in any case. It is a beautifully executed work in all respects, and will doubtless find its way into families and circles of fashionable refinement, far and near. It bids fair for extensive popularity. It claims no *religious* character—but from the *name* of the Editor, it may be justly inferred that nothing adverse to religion will tarnish its pages.

Hymns for the Vestry and Fireside. *Boston; Gould, Kendall & Lincoln.*

A hymn book of 200 pages, and 390 hymns, well compiled, arranged, and executed, is a pleasant offering to the church as an aid of her devotions, and even an instructer of her understanding. It is perhaps to be regretted, that the name of the Compiler, or "Editor," is not given; not that the merits of the work are thereby to be tested, but that the Christian public loves to know to whom it is indebted for its edification. The hymns, so far as we have examined them, are in most cases such as have already approved themselves to the heart of piety in this country, and those less known are in good keeping with their companions. It is a neat little volume, and so far as it shall be patronized, will conduce to the edification and comfort of all who love our Lord Jesus Christ in sincerity.

Passing Thoughts. *By Charlotte Elizabeth. pp. 156, New-York; M. W. Dodd. Boston; C. C. Dean. 13, Cornhill.*

Few volumes of 156 18mo pages contain a greater amount of valuable thought, happily arranged to secure attention and promote reflection. The anecdote of George III. p. 53, is new to us, as are indeed several other illustrations, but they are striking and beautiful. Books like this, cannot be too widely circulated, nor too frequently read—they supply heavenly aliment to the weak, useful medicine to the sick, and safe stimulus to the healthy and the strong.

Newcomb's Scripture Questions, *Vol. V. on the book of Genesis. In two parts—the first to the younger scholars, and the second for the higher classes. Mass. S. S. Depository, No. 13, Cornhill.*

The character of Newcomb's Scripture questions, is already sufficiently established, to render any description or recommendation of them, superfluous.

The Old Oak Tree. *By the author of "John Hardy the footman, &c." New-York; D. Appleton & Co. pp. 132, Boston; Tappan & Dennet.*

This is an English production, published under the auspices of the "Society for promoting Christian knowledge." It is replete with sound instruction, invested with very simple drapery, and well contrived to engage the close attention of the serious reader. Whether old or young, much to his advantage.

The Land without the Sabbath. *A Grandmother's Tale. pp. 198. Philadelphia; Henry Perkins. Boston; Tappan & Dennet.*

A story this, that will not be laid aside till finished, by any one who shall take it up—nor can it fail to leave first impressions of the value of the Sabbath, and of the dreadful influence of the popery and infidelity combined, which scattered dismay and desolation over the fair fields of France, fifty years ago. "The reign of Terror," of which we have heard by the hearing of the ear, is here faithfully pictured in its outlines before the eye. 'Tis but a sketch. Vivid however, and just.

American Quarterly Register, Nov. 1841.—Like all its predecessors, and even more than some of them, the present No. is rich in information and entertainment. With entire truth it is said—"This work, at two dollars a volume is far the cheapest Quarterly published in this country, if we take into consideration the quantity and kind of matter it contains." Among the valuable articles of the No. before us, is a memoir of the Rev. Jonathan Parsons of Newburyport, with a finely engraved portrait—the conclusion of Rev. Mr. Baird's article on the literature and education of the Scandinavian countries—Romanism in the United States, by Rev. J. Tracy—Maine Historical Society—Sketches of the Governors and Chief Magistrates of New-England—and history of the University of Glasgow. A rich article on the eloquence of the pulpit, from the pen of Prof. Hadduck, is given in the department of the Journal of the American Education Society; indeed none of the articles occupying these 112 pages can be faithfully read without interest and profit.

The American Eclectic, Vol. II, No. 6.—The present No. concludes "Whewell's History and Philosophy of the Inductive Sciences," from the Quarterly Review. "Romanism and Catholicism, or Romanism and Protestantism," with an Introductory Note, forms the Second article, and is taken from the Foreign Quarterly Review. III. "Homilies and doctrines of the church of England," with an Introductory Note; from the London Eclectic Review. IV. "The principles of population—the Malthusian Theory refuted;" from the church of England Quarterly Review. V. "The History and Literature of the Samaritans," (continued) by Elihu Burritt, A. M. Epistolæ Samaritanæ. VI. "The Moslim Daughter," from the Asiatic Journal. VII. "The Origin and Growth of the British power in India." "The East India Company," with an Introductory Note, from the Polytechnic Journal. VIII. "Gold; Its history, fluctuations, and present sources; Translated from the Deutche Vierteljahrs Schrieft, by the Junior Editor. Introductory Note. IX. "Illustrative parallels between Columbus and Cook, in the extent of the benefits they conferred on Mankind;" from the Colonial Magazine. X. "German Rationalism;" from the London Monthly Review. XI. "The Slavi and their Literature;" by H. D. Kalussowski. Introductory Note. Bohemian literature. XII. "Eleventh meeting of the British Association for the advancement of Science;" by the Junior Editor. These articles are followed by three others, entitled. "Review of Reviews," "Bibliographical Notices," and "Select list of recent publications."

Such a condensed exhibition of the spirit and varied labors of the most cultivated minds in the world, is no where else to be met with; and the man of taste, of literature and science will derive high gratification from its attractive pages.

The Self Instructor.—The first No. of the first Vol. of the "Self Instructor, and Journal of the Universal Lyceum," edited by Josiah Holbrook, and published at New York, has just made its appearance in an octavo form of 12 pages, and is afforded to subscribers in monthly numbers at fifty cents a year. The moral and religious tendencies of the work are such as to claim the patronage of those who feel interested in the promotion of science and literature among the young, combined with the religion of the Bible.

"Cousin Lucy's Conversations."—This book we have already noticed, as one that bids fair for popularity with a large class of juvenile readers. It may be fonnd at No. 133 1-2 Washington Street, Saxton & Peirce.

FOREIGN ITEMS.

Anecdote.—A religious soldier at Calcutta happening to enter a room where a party were engaged in playing cards, was requested to join in the amusement. He consented, on condition that he should take the first deal. This was agreed to; and in shuffling the cards, he very adroitly shuffled them all away, and shuffled a pack of religious tracts in lieu of them, which he coolly distributed among the party at table, who were completely struck with his boldness, while his comrades were equally delighted with the manœuvre.

The Nawaub of Rampoor has subscribed $1250 toward the support of a projected school at Bareilly, and a similar sum toward the dispensary in the same place. Thus are the heathen learning to do good with their wealth, since coming in contact with Christian example.

Capt. G. H. Cox, who lately committed suicide in Calcutta, left letters addressed to the Coroner, and several other friends, begging that the act he was about to perpetrate might not be imputed to insanity or temporary excitement, and affirming that it was a deliberate deed, determined on for a considerable time, in the full belief that it was no crime, despite the "big book," (the Bible) and to escape domestic troubles! O Infidelity! how cheerless thou art! how cowardly too, in thus shrinking from the common calamities of life into the darkness of the grave!

Honors.—Sir James Carmac, Governor of the Bombay Presidency, has been obliged by ill health to retire from office. As testimonials of his worth, and of their deep regret at his retirement, the public have had a meeting and voted, 1. to present him a service of plate of the value of 15000 rupees. 2. a scholarship in the medical college to be endowed in his name; 3. a bust by Chantey, to be preserved at Bombay in memory of his administration. Thus the world delights to honor its own! How much better the honor that cometh from God!

Bigotry.—The Puseyites in India are diligently disseminating among the Native converts the doctrine that *Dissenting* ministers are not *Christian* ministers, and that the ordinances administered by them are of no value. The consequences are, discord and mistrust among those recently reclaimed from the errors of heathenism, and great scandal to the Christian name. The validity of marriage, and of baptism is denied, unless performed Episcopally! The doctrine is doing irreparable injury, and threatening the very existence of the missions; for the natives can never be expected to respect the missionary or his message, when he is pronounced incompetent t
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Temperance.—The Montreal Temperance Society is in active operation—has disposed of an edition of Anti-Bacchus, 2000 copies, and has another edition in press—has had three lecturers or agents engaged for the winter season, and three others occasionally in the field—and has more than 90 auxiliary societies. The expense of the Society's efforts the current year amounts to £1500—expended to counteract the effects of £500,000 annually laid out in the city, in intoxicating drinks. Rev. T. Osgood, Rev. W. Taylor, Mr. T. Mitchel, a reformed inebriate, and Rev. R. D. Wadsworth, Traveling Agent, addressed the meeting, which was opened with prayer, and closed with the Doxology.

House of Worship.—A beautiful Gothic building has been recently erected in Palace St. Quebec, for the use of the Congregation, under the pastoral care of Rev. T. Atkinson. The agent of the Colonial Missionary Society, Rev. H. Wilkes of Montreal officiated in the religious services of the Dedication. It is said to be quite a gem in architecture, both externally and internally. Cost, £2000 sterling.

Halifax City Missionary.—The pastors, and seventy-eight members of the two Presbyterian churches in Halifax, have united in requesting from the Colonial Committee in Scotland, the appointment of a missionary in that city, who shall perform two public services weekly, and render such private aid to the advancement of religion among the poor, as is usually expected from a missionary. The subscriptions in Halifax for his support, amount to £155 per annum, for two years. Rev. Mr. Duff has received the appointment, and is already on the ground, laboring with acceptance.

Union.—The Original Seceders of Scotland, have cordially approved of the basis of a proposed union between them and the original Burghers, and the union is expected shortly to take place. Amid the jarrings and strifes of differing sects, it is pleasant to notice any where and in any measure the recognition of the great fact announced by the Saviour of the world—"We are One."

Honor to the Sabbath.—The ministers and elders of all evangelical denominations in Glasgow, have had a meeting to consult as to the fittest means to be employed, to avert the impending calamity of having trains started on the Sabbath, on the Edinburg and Glasgow Rail-way. Why is there so little alarm felt in *this* country, at the profanation of the Lord's day by the same means, and so little indication of any great movement to prevent it?

Among the villages of the Haute Alps in France, it is customary for the people to do all their baking for a year or more, at once. The best room in their houses is the stable, where horses, sheep and chickens, men, women, and children all herd together. This was the scene of Felix Neff's labors. During meals, the women are in the habit of standing behind the men, who give them something to eat, without turning to them!

A large number of Jews in London have seceded from the general body, under the head of Sir Isaac Goldsmith, an influential man among them. The Seceders reject the Talmud, and recognise no other canonical writings than "Moses and the Prophets." They are providing themselves a Synagogue.

Professor Alexander, formerly a Jewish Rabbi, has been named to the new See of Jerusalem, as a church of England Colonial Bishop. The king of Prussia has contributed £18,000 to the endowment of the See, that being a moiety of the sum requisite to establish it.

DOMESTIC ITEMS.

The Indian Mohegan church a few miles south of Norwich, Conn. has made collections for Foreign Missions, that have averaged $25 a year, the last five years. The first contribution it ever made was in 1832, when two or three dollars, were collected after a sermon by Rev. Mr. Smith of the Sandwich Island Mission. "The widows' mites."

"The Memoir of Marion Lyle Hurd," which we noticed a few weeks since, by some strange oversight of the publisher, or other means, has not been found in Boston, by those who have searched the bookstores for it. It is quite too interesting a work to be confined to Maine; let Massachusetts mothers have it.

The first volume of the History of the Presbyterian Church by Dr. Hill of Winchester, Va., is soon to be succeeded by other volumes of still more general interest, if the subscriptions shall warrant it.

The Synod of Pennsylvania consists of 74 ministers and more than eighty churches. Several accessions have been made to the numbers of both, the past year.

The revival mentioned in our last, as occurring during the sessions of the Virginia Synod at Winchester advances, and gives promise of greater things than have yet been seen.

Rev. Jas. P. Moore, a Licentiate of the Methodist Protestant church, has at his own request been taken under the care of the Presbytery of the District of Columbia. Also John F. Cooke, a colored man, a Licentiate in the Methodist Episcopal church, has made the same request.

Six or eight new church edifices have been erected during the past year within the limits of the Virginia Synod; a number of young men in the churches are looking forward to the work of the Gospel ministry; the feeble churches are gradually acquiring strength, and the public worship of God in many congregations is commanding the respect and presence of regularly increasing numbers.

On the subject of "Perfectionism," the "Synod of New York and New Jersey" declare that they regard its spirit, measures and tendencies, as evil, and only evil, and that continually—as sophistical in reasoning, unsound in doctrine, insidious and infatuating in their way, disorganizing and destructive, in their influences on the Christian community and the churches of God."

No city in the world, not even of the Hottentots, except New York, makes its public streets its hog sties. There, pigs are the universal scavengers, and political capital is made out of swill pails!

Only one party paper in the state of New York (the Albany Evening Journal) has uttered a word in favor of Bishop Hughes and his plan of dividing the school fund so as to give the exclusive control of a portion of it to the Roman Catholics. The matter is put to rest by the force of public opinion, unequivocally and harmoniously expressed. Probably Gov. Seward's course on this subject, led to the late political revolution in the State.

The Rev. Geo. Scott, is engaged as a correspondent of the New York Observer—and has forwarded his first letter from Liverpool, giving an account of his boisterous voyage across the Atlantic in the Caledonia, and expecting to be with his family and at his regular work, ere his letter should reach this country.

Rev. Walter M. Lowrie has been recently ordained in New York, as a missionary to China, under the care of the Presbyterian Board, to be stationed at Singapore.

Rev. Ethan Smith is lecturing on the Prophecies in New York, in opposition to the peculiar views of Mr. Miller and others, respecting the second coming of Christ.

Professor Turner of Illinois College, has prepared for the press, a volume of 300 pages, entitled "Mormonism in all ages;" it is divided into seven chapters, and forms a full and able discussion of the subject. But what a comment on the credulity of man is furnished by the necessity of such a volume to expose the crudities, and monstrosities of the Mormon delusion!

The New York Evangelist calls earnestly on every minister and Christian to awake and array themselves in defence of the Sabbath, against the powerful assaults made upon it by the claims of business and the calls of pleasure. The call needs to be echoed and re-echoed from one end of the land to the other by every religious paper. The Sabbath lost, all is lost; the Sabbath saved, all is saved.

Prof. Tappan of New York is preparing a new work on Logic, designed as a text book—with an introductory article on philosophy, in general.

Special efforts are making to provide funds for returning the Mendians to Africa. It is to be hoped they will be successful, and we are persuaded there would be no difficulty in securing them, but for the peculiar position taken by the "Mendian Committee." If they *will* carry their peculiar views of "Abolition measures" into every thing, they ought not to murmur at some unpleasant consequences.

The Synod of New Jersey have enjoined on each of its ministers, that they spend not less than two weeks including two Sabbath days, in ministerial labor, in such destitute place or places within the bounds of the Synod as they may choose, and that report be made on the subject at the next meeting of the Synod.

Prof. Stowe of Lane Seminary supplies "the Watchman of the Valley," with its Literary Notices.

TO THE PATRONS AND FRIENDS OF THE BOSTON RECORDER.

Agreeably to a previous announcement, on the first of January ensuing, the establishment of the Boston Recorder is to pass into the hands of the subscriber.

In assuming the publication of a paper which has been so long and so intimately associated with the interests of Evangelical Religion, the subscriber deems it incumbent upon him to state, that while he contemplates such improvements as are suggested by the spirit and exigences of the times, he designs to make no change in the general character of the paper; that his aim will be to inculcate with earnestness, and with all the ability which he can bring to his aid, the same long-settled principles of truth which the Recorder has advocated for more than a quarter of a century; that, disclaiming the spirit of controversy, and having no favorite theories to urge, his great object will be to promote a mutual understanding and brotherly love among all the true followers of Christ; that regarding novelties, in doctrine and in practice, with distrust, his purpose is that the Recorder shall still be found in the ways where it can see and point out the old paths, in which alone men can walk with safety and comfort; and he is enabled to promise that such assistance has been secured as will enhance the value of the paper, and entitle it to the confidence and support of the religious public.

Special care will be taken, through correspondents in various quarters, and other facilities which will be secured, to give the earliest foreign and domestic intelligence. The regular and very successful line of steam packets between Liverpool and Boston will afford great advantages for obtaining the freshest foreign advices; and particular attention will be devoted to the valuable and interesting information which will be procured from this source.

The paper will be enlarged to an ample, though not inconvenient, size; and such other improvements will be made in its typography as good taste may suggest.

Without further detail at this time, the subscriber pledges himself that no efforts shall be spared to render the Recorder, in all respects, worthy of support; and he respectfully solicits the countenance and aid of his friends and the religious community.

FERDINAND ANDREWS.

Boston, Nov. 19, 1841.

N. B. Those gentlemen who have hitherto acted as agents for the Recorder, are invited to continue their agencies.

The terms of the Recorder will be the same as heretofore. To single subscribers $2,50 in advance. Companies in the country, taking five or more copies, and paying for all in advance at one time, may receive the paper for $2,00 each.

Clergymen and others who will forward the names of five *new* Subscribers, with $10 in advance, may receive a copy of the Recorder for one year, as a compensation.

For the Boston Recorder.

THE NEW CHURCH AT CHELSEA.

Mr. Willis,—The dedication of the Winnisimmet Congregational Chapel at Chelsea, and the ordination of Rev. Isaac P. Langworthy, were noticed in the last week's Recorder. A few additional facts deserve to be appended.

The Winnisimmet Village, in which this infant church is planted, had no existence a few years ago. Now it contains a population of 1800 souls, chiefly the families of business men in the city, and is rapidly increasing. Should its future progress compare, in any measure, with its past growth, it will soon become one of the important suburbs of Boston. The salubrity of its air, its proximity to the city, and the facility of intercourse between the two places by means of an excellent steam-boat ferry, leave no room to doubt that such will be the fact. The enterprise of founding a Congregational church has been undertaken, and thus far prosecuted, in a spirit which promises, in a short time, with the ordinary blessing of God, to make it an important accession to our beloved Zion. It is only about two months since the first decisive step was taken. On the 20th of Sept. the church was constituted with forty-one members. Twelve more have been propounded for admission by letter or profession. The chapel was commenced on the first day of Oct. and has been finished in less than six weeks, at an expense of $1,600, and will seat 300 people. It is a neat and commodious house, though designed only for a temporary place of worship. It is the purpose of the society to build a larger edifice, as their necessities may require and their resources permit. By this judicious arrangement they avoid a meeting-house debt—that *incubus* on a young society—without falling under the unwelcome necessity of going abroad to beg. Their example, in this particular, may be safely commended to the imitation of all others in similar circumstances. Should the hint be regarded, it may be that we shall have a smaller number of costly meeting-houses, but we shall also have fewer *consumptive* churches. It is doubtful whether more people are ever drawn to a religious society by an elegant house of worship, than are driven from it by a cumbersome debt.

J. S. C.

The Amistad Negroes.—These liberated Africans held exhibitions at the Marlboro' Chapel yesterday afternoon and evening. Of the fifty-two taken from the Amistad, only thirty-five now survive, and ten of these were at the exhibition, including one female. In the afternoon the proceedings were opened by a prayer, at the close of which the Africans responded in a very distinct manner to the Lord's prayer, as repeated by the officiating clergyman. The object of the exhibition (to raise funds to send them to Sierra Leone,) was then stated by Lewis Tappan, Esq. who has them in charge.

Kirlan, a young man, undertook to tell in English how he was captured in Africa, but spoke so low and indistinct as to be inaudible beyond the platform, and Mr. Tappan had to repeat his statement in general terms. He said that in his native place in Mendi, he went out early one morning, and was seized by a giant strong man, who hurried him away, and gave him to a white man named Lewis. This man handed him over to a great slave dealer, named Pedro Blanco, who took him from place to place in irons, till he reached a principal slave market. From thence he, with the others, were shipped to Cuba, where they remained ten days, and were then reshipped on board of the Amistad. After leaving Cuba, the cook of the ship, with his knife, made signs of throat-cutting, &c., and pointed to the barrels of beef, and thus hinted to Cinquez that himself and his companions were to be cut up and salted down for food like beef. Cinquez, after this, picked up a nail, and concealed it about his person till night, when he removed his own fetters with it, and then those of his brethren.

They soon after went on deck, and the cook and captain gave battle. The cook was killed first, but the captain was not despatched until he had mortally wounded two of the negroes. Ruez, the owner, begged his life, which was granted; but when he asked to be kept out of irons, Cinquez said to him—"You say irons good enough for nigger slave; and if they good enough for slave, they are good enough for Spaniards, too," and he was forced to wear the irons. They also kept him on a short allowance of water, and when he asked for more, Cinquez said—"You say water enough for nigger slave; so water enough for Spaniards." But Ruez and his associates were only kept in irons and on short water for two days, by way of a taste of their own cruelty toward the slaves.

A second, quite a small lad, told a very short story about his being snatched up in the street, while he was playing.

Cinquez, and four of the others now sang a couple of Mendi songs, like glees with choruses. They then, with the girl, sang the hymn, beginning

> "When I can read my title clear
> To mansions in the skies,
> I'll bid farewell to every fear,
> And wipe my weeping eyes."

Cinquez was now formally presented to the meeting by Mr. Tappan, and was received with a tremendous shout of applause by the younger, by far the most considerable portion of the audience. He addressed the assembly in his native language, speaking in a high key, and using a great deal of gesticulation. When he was describing the manner in which he freed his arms of the fetters, and liberated the others, it was evident that he suited the word to the action. He said that the Spaniards on deck discovered that they had removed their fetters before they came on deck, and were prepared for the conflict which ensued.

Mr. Tappan attempted to interpret Cinquez's remarks, but the boys made so much noise that he could not succeed.

In the course of the exercises, four of the younger males, and the girls, spelt not only various words of English, but long sentences, put to them at random, after they had read a portion of John 14th, at the request of one of the audience, Mr Tappan having suggested that course.—*Bost. Post, November 10.*

For the Boston Recorder.

How to make the Minister come Oftener.

Mr. Willis,—The following circumstance occurred a few weeks since in a small parish in Barnstable County. Please give it a place in the Recorder.

H. A. W.

A clergyman called upon a good lady in his parish to purchase some butter, well aware that he had not visited her for some time previous. After a few moments spent in religious conversation, of which she was particularly fond, she proceeded to put her butter into the scales. "There," said she, holding them up with one hand to show good weight, and at the same time poising a pretty good lump on the point of a knife in the other; "there are — pounds in the scale, and I will give you this to pay you for coming;" at the same time dropping the lump that was on the knife, into the scales. "Thank you, Madam, thank you," said the clergyman, and thought he, "I'll call again."

Installation.—On Wednesday, Nov. 10, the Rev. Stephen S. Smith was installed as Pastor of the first Congregational Church in Westminster. Introductory Prayer by Rev. L. Sabin of Templeton. Sermon by Rev. E. Smalley of Worcester, on the text Prov. 11: 30. *He that winneth souls is wise.* The object of the preacher was to show 1st. What it is to win souls to Christ, and 2d. The requisite qualifications in a minister for this work. Installing Prayer by Rev. O. G. Hubbard, of Leominster. Charge by Rev. Josiah Clark of Rutland. Right hand of Fellowship, by Rev. Wm W. Sandford of Boylston. Address to the People by Rev. Charles Packard of Lancaster. Concluding Prayer by Rev. O. B. Bidwell of Hubbardston.

The highly appropriate services on this interesting occasion were interspersed with excellent singing, and were listened to with fixed attention, by a very large assembly. During the exercises, repeated allusion was made to the long continued and very successful labors of the former faithful pastor, which elicited evident marks of grateful remembrance from the audience. There is much reason to hope that this ancient and flourishing church will now yield its fresh and permanent affections to the new Pastor, who is so happily placed over them in the Lord.—*Com.*

Philadelphia.—We learn by a letter recently received, that Rev. John Todd, Pastor of the Congregational Church in Philadelphia, has requested a dismission from his charge, and the Church have very reluctantly voted to accede to his request. Although this event is caused by the persevering opposition of a few individuals, yet Mr. T. still retains the entire confidence and unabated attachment of a large proportion of the Church and congregation.

We understand, that the Rev. Ebenezer Gay, of *Bridgewater*, has tendered his resignation as pastor of the Trinitarian Congregational church in that town.

SUMMARY OF NEWS.

Murderous Affair at Havana.—The New-York Express contains a letter, dated Havana, October 18, in which the following bloody affair is narrated. The writer says:

"A few days since we had a small affair among the slaves. There were about sixty or seventy employed in a large house which is being erected by Elsor Aldama, outside the walls. It seems, the keeper had whipped two or three of them, and they determined to kill him, but one of them to whom he had done some favor, advised him of the 'project,' and he immediately advised the owner, who advised the police. Their plan was, to rush upon him when he let them out of their quarters in the morning, and after dispatching him, to disperse, and endeavor to escape. They allowed themselves to be locked up at night as usual, very peaceably. After they were secured, a company of soldiers were placed near the building, and sentinels were posted round it for fear of any demonstration during the night. In the morning a file of soldiers were drawn up before their quarters, and a negro was ordered to open the door. Out they rushed, yelling like mad ones; and not seeing the object of their vengeance, fell upon the soldiery, who immediately fired upon them, killing seven outright, and wounded several others. The negroes then took to the scaffoldings, and began to throw down stones upon the soldiers, only one of whom was hurt. They were shortly afterwards secured, and conducted to jail."

From Tampico.—Information has been received from Tampico, via Key West, that the whole of the north of Mexico had declared in favor of a change of government, and has pronounced President Bustamente unfit to administer the affairs of State. The revolutionists named Santa Anna commander-in-chief, and the belief was that he would be declared Supreme Director. The mass of the citizens did not meddle with the revolution; the army was at the head of it. All business had ceased in the city of Mexico.

Outrages in Texas.—A short time since, says the Colorado Gazette, a party of settlers in Shelby Co. headed by a Capt. Jackson, went to the dwellings of two persons who were perfect outlaws in character and burned them to the ground. The operators in this affair No. 1, styled themselves regulators! Immediately after, about one hundred of the neighbors of those whose dwellings were burned, went in pursuit of Jackson, whom they found in company with a man named Lower. They shot them both down, killing Jackson on the spot, and wounding Lower fatally, it is supposed. This party styed themselves moderators! Last year the citizens refused to pay any tax, and called themselves or were called by their neighbors, "The Independent Republic of Tenehaw."

Our Relations with England.—The Richmond Enquirer, which no doubt speaks by authority, says "that Mr. Stevenson has brought out important despatches with him. He had an interview with Mr. Webster, on Tuesday, in the city of New York—and on Wednesday Mr. Webster set out for Washington. The most important correspondence which Mr. S. had in England, took place, we understand, but a few days before his departure. Pretty hot shot was fired on both sides, but the correspondence was conducted in good temper. Our minister gave the last blow. His successor was of course, expected every day to arrive in London."—*N. Y. Tattler.*

Fortifications.—The Alexandria Gazette states that three hundred tons of heavy armament are now shipping from the Arsenal, near Washington, for fortifications at Newport, Rhode Island. Nineteen 32 pounders are also shipped for Fort McHenry, near Baltimore. The work of arming the fortifications has been vigorously prosecuted by the present Administration.

Loss of a Ship.—The ship John Taylor, of New York, from Liverpool for New Orleans, run ashore on the coast of Florida, on the 21st ult. and went to pieces. She had one hundred and fifty passengers, all of whom landed safely on the beach.—Nearly all her cargo, it is supposed, was lost with the vessel.

Eastern Railroad.—We learn from the Portland Advertiser, that the section of the Eastern Railroad between Portland and Saco, is now nearly completed; and that there is some expectation that it may be open for travel by the latter part of December. This section is much in advance of the line, near Portsmouth.

This part of the route has presented great facilities for construction. The marshes have been found, on the whole, sufficiently solid to bear the track without piling on grilling. The greatest acclivity between Portland and Saco is only of 35 feet to the mile, and with the exception of a detour at mouth of the canal, no curve has been found necessary of a shorter radius than 1000 feet. In fact, about half the track is a right line.

The amount of iron which has already been received in seven ships and barques, is about 3600 tons; sufficient to lay the road for 36 miles.

[*Salem Gazette.*

Mr. Clay.—It is rumored that this gentleman intends to spend the coming winter in Havana, for the benefit of his health; and that of course he will resign his seat in the Senate.

A little astonished have been the good people of New Orleans, by the official announcement at Washington of the appointment of Mr. Crawford, to be judge of the U. S. Court for the district of Louisiana, 'in the place of Judge McCaleb, deceased.' The latter functionary was alive and well at the 2d inst. and indicated as little intention to make room for a successor in office by removing to the other world, as did any other citizen.

The Schooner Crusader.—The Portsmouth Journal says that the Crusader, which was lately lost at Squam, and her cargo, were uninsured. She had on board property of the United States, including an anchor for the frigate Congress, to the value of $3000, and goods for Messrs. Jewetts, of South Berwick, and for various persons at Portsmouth. The anchor, weighing five tons, being on deck, was the occasion of the disaster. Much of the cargo has been saved in a damaged state.

Fire in Petersburg.—A fire broke out in the town of Petersburg, Virginia, on Sunday night last, which destroyed the Presbyterian Church, Powell's Hotel, stables, and thirty-two horses. The church had been but lately repaired, and a new and handsome steeple added to it. The loss is variously estimated at between 50 and $60,000. A negro is said to have been arrested on suspicion of being the incendiary. Several other other buildings were repeatedly on fire, and one or two were partially demolished by the firemen; but the material damage was confined to the hotel and church.

Good News from Florida.—The Chief of the Tallahassees has come in, with twenty-eight warriors, including many important personages. Sam Jones is nearly deserted, and there are divisions among the chiefs still out, which breaks up their league. Indian depredations have not disturbed the whites for a month.

American Cheese in England.—The Liverpool Times states that there have been, this year, considerable importations of cheese into England, from the United States. Six hundred American cheeses were sold the other day, from 56s. to 60s. per cwt. duty paid. The duty is 12s. per cwt. which leaves the cost price, from 44s to 48s. After paying the duty, the cheese might be sold at from 7 1-2 to 8d. per lb. retail.

The Constitution.—The Norfolk Beacon says:—'The U. S. ship Constitution, Capt. Turner, which has been lying at anchorage off the Naval Hospital, got under way on Saturday evening, and proceeded up the Navy Yard, preparatory to discharging her crew and being dismantled.'

A Dreadful Death.—Mr. George Vanduyne, of Poquammac, Morris co., New Jersey, was literally roasted to death on the 24th inst. having fallen into the fire when intoxicated. He had purchased a quart of whiskey the night previous, 'to keep Sunday,' and in his phrenzy of intoxication had driven his wife and children from their home.

Love, Life and Death.—On Monday, was buried at a Quaker burying ground, at the village of Woodbury, N. J., Anna, wife of Lieut. Barton, now at sea, and daughter of Hugh Hollingshead, of Philadelphia. This is the same lady, who, a few years ago, married Lieut. Barton against the wishes of her parents. A divorce was obtained from the legislature, much to every body's surprise. The lady, however, at the first opportunity, married him again, and has ever since lived with the small salary attached to the office of a midshipman, recently advanced to a lieutenancy. Her father has never since recognized her, and she has but once been in his house. On the 4th she gave birth to a third child; on the 5th she received a letter from her husband, stating that he was about to be transferred from his then station, and would be placed in a situation that she would not hear from him for six months. The excitement threw her into a fever, and she died on the following day. Her mother who had never ceased to show a fondness for her child, was with her, and a few hours before she died, her father also visited her chamber.

[*Daily News.*

The English government are making great exertions to increase the manufacture of rum in their East India possessions. This is about as bad as stuffing the Chinese with opium.

Efforts are making to build a new Episcopal Church at Chelsea.

Accounts from St. John state that 'Temperance' had spread like a wildfire in St. John. The teetotal pledge had been administered to 2000 persons, in a fortnight by Dr. Fleming and Rev. Mr. Walsh.

The American and Foreign Anti-Slavery Reporter, published in New-York, edited by J. G. Whittier, Lewis Tappan and others, has been suspended for want of support.

The Flogging Case at Oberlin.—We learn that at the late Common Pleas in Lorrain, a judgment of $1500 was obtained against the students of Oberlin, who severely flogged a student at their institution named Norton, something more than a year ago. In the civil suit, the young man obtained a judgment of $1,500; and in the criminal cases the Court decreed a fine of fifty dollars on one of the individuals, and one hundred on each of the others.

Conviction of a Juvenile Incendiary.—A small colored boy only thirteen years of age, named David Johnson, recently a servant in the employ of Dr. Burns, of Frankford, Philadelphia, was on Wednesday tried and convicted in the Court of General Sessions, before Judge Barton, for setting fire to the barn of his master, because his mistress had whipped him. The young offender was sentenced to two years imprisonment in the penitentiary.

A Good Law.—In Maryland all monies staked upon the results of an election are forfeited for the use of Primary schools in the county where the money is deposited. A suit was recently tried in Baltimore, in which the Commissioners of the county claimed two hundred dollars, which had been staked upon the result of the late Presidential election in Pennsylvania. The gamblers, interested attempted by various evasions to defeat the claim, but the Jury gave a verdict for the commissioners.

A Good Example.—The following paragraph is from the Belfast Republican. We trust that all captains will imitate so noble an example:

A dealer in spiritous liquors, in a town in Lincoln county, was a week or more since in Boston, purchasing his winter stocks of "fire water." But every captain to whom he applied for freight, refused to have any thing to do with it, declaring that they would rather their vessels should go home in ballast, than be thus freighted. The dealer changed his rum for corn, and the good people have now more nutricious food and less poison.

Williams College.—The Trustees of Williams College, have resolved to rebuild the College lately burnt on the same foundation.

Education at the South.—The papers of Georgia and Virginia have taken up the question of common schools with great earnestness. School masters are needed in those States.

An Incident of peculiar interest occurred, during the burning of the Presbyterian church in Oswego, not long since. The night was dark and stormy, and a schooner on the Lake, unable to discover the light house must, in all probability have been lost, but for the light of the fire, which pointed out the harbor and directed her safely into port.

Greenough's Statue of Washington has been placed in the Rotunda of the Capitol at Washington, without any accident to the work or the workmen. As soon as the pedestal is prepared, the Statue will be placed upon it.

MARRIAGES.

In this city, Mr. John Henry Ginter, of Philadelphia, to Miss Mary Ann Berris, of North Bridgewater—Mr. Henry S. Bowen, to Miss Caroline M. daughter of Eleazer Pratt, Esq.—Mr. Francis Holland, to Mrs. Elizabeth Eaton—Mr. David H. Ela, to Miss Martha Ann Hall—Mr. Augustus Brigham, to Miss Mary Ann Allard.

On Thursday morning, 11th inst. by Rev. N. Adams, Mr. Loring Jacobs of New Orleans, to Miss Anna P. Gibson, of Boston.

In Charlestown, Mr. S. S. Blanchard, to Miss Abby, only daughter of Edward Hearsy, Esq. all of C.

In Medford, Mr. John Russell, of Lexington, to Miss Caroline M. Turner, of Charlestown.

In Newburyport, Capt. Tristam Lunt, of Newbury, to Miss Clarissa Ann, eldest daughter of Gen. Joseph Stevens, of Effingham, N. H.

In Providence, R. I., by Rev. Dr. Pattison, Rev. Prof. Jas. Upham, of Thomaston Theological Institution, to Miss Cynthia Jane Bailey, of P.

In Winchester, N. H. Mr. Warren Mallard, to Miss Maria A. Wood, both of Boston.

DEATHS.

In this city, Mrs. Mary Merriam, aged 41—Charles Joy, Esq. in the 83d year of his age.

In Andover, on Sunday last, Mrs. Lucy Porter, widow of the late Rev. Dr. Porter.

In Newton, Thomas Ayling, Esq. 64.

In Watertown, Mrs. P. S. wife of Leonard Stone, Esq. 49.

In Bridgeport, Conn. Mrs. Elizabeth Coffin, 87.

In New Haven, J. W. Moores, late Lieutenant in the U. S. Navy.

In New York city, suddenly, Mr. Dennis Striker, a soldier of the revolution, 81.

In Mobile, Capt. Samuel Curry, a native of Providence.

YOUTH'S COMPANION—*Published Weekly, at the Office of the Boston Recorder. Price, One Dollar in advance.*

Contents of Next Week's Number.

Mr. Finnis, (With a Picture.) Story of Jeanette. Thanksgiving Day. Little Willie, and his Dog Monk. Harvest of a Sabbath School. Benefits of Sabbath Schools. Washington's Estimate of Probity. The Little Penitent. Self Conceit. Scholar's Tribute to a Departed Teacher. Props to Lean Upon. The Best Way. Lines on the Death of Miss S. M. W. A Little Word. Youth's Companion. *Nov. 29.*

What do others say about it?

Letter to the Editor, dated Southbridge, Mass. Dec. 23, 1840.

Mr. Willis,—Dear Sir,—Since writing you on the 21st inst. Mr. J. C. of this town has requested me to continue his Youth's Companion another year. He had concluded to discontinue it, but his little daughter was so affected with the idea of losing it, that he has changed his mind.

Letter to the Editor, dated Madison, N. J. Dec. 31, 1840.

Mr. Willis,—Dear Sir,—I thank you for continuing your paper. In my family it is highly valued. We have it bound; and much is it read by our own, and other children who occasionally visit us. Yours, &c. C. S. A.

Removal.—Rev. D. M. Mitchell, of Waldoboro' Me. has removed to Andover, this state, where he wishes his letters and pamphlets hereafter directed.

BRIGHTON MARKET.—Monday, Nov. 15, 1841.

From the Daily Advertiser and Patriot.

At market, 2250 Beef Cattle, 1000 Stores, 5500 Sheep, and 1030 Swine.

Prices—*Beef Cattle*—First quality $5 50 a $6; second quality $4 50 a $5 25; third quality $3 a 4 25.

Barrelling Cattle—Mess $4 25; No. 1, $3 12, and No. 2, $2 50.

Stores—Two year old $8 a 15: Three year old $14 a 24.

Sheep—Sales were made at the following prices:—$1, 1 17, 1 25, 1 33, 1 42, 1 58, 1 88, $2 and 2 25.

Swine—Sales quick at a small advance: 3 3-4 a 4c for Sows, and 4 3-4 5c for Barrows. At retail 4 1-2c for Sows, and 5 1-2c for Barrows.

BRADFORD SEMINARY.

THE Winter Term at this Institution will commence on Wednesday, Dec. 1, and continue sixteen weeks.

Tuition, $5,00 per quarter, to be paid in advance. Board in good families at $2,00 per week. A few young Gentlemen can be accommodated in the family of the Instructor.

BENJAMIN GREENLEAF, *Principal.*

Bradford, Nov. 19, 1841. 3w.

AMHERST ACADEMY, MASS.

THE Winter Session of this Academy, will commence on Wednesday the 1st day of December next, and continue sixteen weeks. The Female Department will continue under the superintendence of Mrs. C. D. Hunt, and the French Department under the instruction of Mr. Daniel Temple, Jr. who has had the most ample facilities for acquiring a thorough and practical knowledge of the French Language, and whose services during the past Term have given much satisfaction. A Graduate, of high reputation and experience as a Teacher, has also been engaged as Assistant in the Classical and English Departments. During the two terms next ensuing, classes in the Academy will attend Lectures in College, embracing valuable and extensive courses on Natural Philosophy, Natural History, Mineralogy, Geology and Botany. The Course of Instruction is designed to embrace all the branches of English and Classical Science, commonly taught in Academies, and will be upon the most thorough and comprehensive plan. Among other advantages in which this Academy is believed to surpass most similar institutions, are its central and pleasant location, the literary advantages and excellent society afforded by the place, and the privilege of attending without charge the very valuable Lectures of the Professors in Amherst College. The Female Department under the care of Mrs. Hunt, a Lady of distinguished reputation and long experience in teaching, has been very flourishing during the past season, and is believed to afford advantages not inferior to those of any other seminary in New England.

Tuition, per term of eleven weeks as follows:

Classical Studies,	$5,00.
English,	4,00.
French extra,	1,00.
Drawing and Painting, for 24 Lessons,	1,00.

The price of Board is, in private families from $1,50 to $2,00, and in clubs much less. W. W. WHIPPLE, *Principal.*

Amherst, Nov. 19, 1841. 3w.—*

Ipswich Female Seminary.

THE Winter Term of this Institution will commence on Wednesday, the 8th of December next, and continue twelve weeks. The course of study pursued embraces the ordinary and higher branches of a thorough English education. Instruction is also given in the Latin, French, and Italian languages. Terms for pupils over fourteen, $5, and $3 for those under that age. For each of the languages, $2. The price of board is $2 per week, fuel being an additional charge. Payments for tuition, and half the bill for board are required in advance. Application may be made to the Principal, Miss Susanna Clark, Portsmouth, N. H.

Nov. 19. CHARLES KIMBALL, *Sec'ry.*

A YOUNG LADY, who has had some experience in teaching, and who would instruct in the English Branches and French, is desirous of procuring a situation as Assistant in some Academy, or as a private Teacher. Address S. T., Office of the Boston Recorder. (*) *Nov. 19.*

A WIDOW LADY of experience and capacity, wishes a situation as Housekeeper, in a respectable family. The best of references will be given. Inquire at this office. n5.

Real German Enameled Ware.

THE best article for the Cooking of Fruit, and other Delicates, ever known. A fresh lot, just received at *WATERMAN'S Kitchen Furnishing Ware Rooms*, 85 Cornhill, 73 Court, and 6 Brattle streets. 6is. *Nov. 19.*

THE PLEASANT WAY.

JUST published by the Mass. S. S. Society, a very interesting book by the above title. The object of the author is, to "illustrate, in a familiar and interesting manner, some of those virtues which constitute the character of the pilgrim in the pleasant way." The principal subjects introduced are, Justice, Industry, Filial Duties, Governing the Tongue, Temperance, Benevolence, Humanity, and Piety. And though designed more especially for the young, it may be read with profit by all of every age. pp. 173, 18mo. Price 28 cents.

Nov. 19. C. C. DEAN, *Treasurer.*

PHILOSOPHY OF POPULAR IGNORANCE

BY John Foster, Author of Decision of Character. Livin for Immortality. Revised by the author, expressly for the Society for the Promotion of Popular Instruction in Great Britain. Price 75 cents.

Extract of a letter from Dr. J. Pye Smith, to the Editor of the Congregational Magazine, respecting this work.

"A Work, which, popular and admired as it confessedly is, has never met with a thousandth part of the attention which it deserves. It appears to me that we are now at a crisis in the state of our country, and of the world, which renders the reasonings and exhortations of that eloquent production, applicable and urgent beyond all power of mine to express."

For sale by *JAMES LORING*, No. 132 Washington st. 19.

WICKLIFFE AND HIS TIMES;

BY Professor Pond; written for the American Sunday School Union, and published by them at No. 5 Cornhill. A valuable addition to the Sabbath School Library, and to the stock of Family Reading. For sale by

Nov. 19. WM. B. TAPPAN, *Agent.*

CARMINA SACRA—Or, Boston Collection of Church Music, by Lowell Mason; by the dozen or at retail. For sale by *TAPPAN & DENNET.* *Nov. 29.*

Devotional Library, Vol. 7th.

THE ENGLISH CHURCH. By Edward Churton, M. A. Rector of Crayke, Durham. With a Preface, by the Rt. Rev. L. Silliman Ives, D. D. Bishop of the Protestant Episcopal Church in the Diocese of North Carolina. From the Second London Edition.

This day published. Received and for sale at No. 133 1-2 Washington street, by *SAXTON & PEIRCE.* *Nov. 19.*

FLEETWOOD'S LIFE OF CHRIST.

THE Life of Our Lord and Saviour Jesus Christ; containing a full and accurate History, from his taking upon himself our nature, to his crucifixion, resurrection and ascension; together with the lives, transactions, and sufferings of his Holy Evangelists, Apostles and other primitive Martyrs; to which is added, the History of the Jews, by Rev. John Fleetwood, D. D. 8vo. illustrated by a large number of engravings.

AUSTIN'S VOICE TO THE MARRIED. A Voice to the Married; being a Compendium of Social, Moral and Religious Duties, addrassed to Husbands and Wives, by John Mather Austin. 12mo. Just published.

NEW VOLUME OF TWICE TOLD TALES. In press, and will shortly be published, a new series of Twice Told Tales, by Nathaniel Hawthorne. Also, a new edition of the first series of Tales, by the same author.

SUPERB BOOK—Lockhart's Spanish Ballads. Ancient Spanish Ballads; Historical and Romantic. Translated with Notes, by J. G. Lockhart, Esq. with magnificent illustrations, by the first English Artists. 4to. Decidedly the richest book of the season.

GOETHE'S EGMONT will be published in a few days. Egmont, from the German of Goethe—in one vol. 16mo.

For sale by *JAMES MUNROE & CO.*, 134 Washington street. *Nov. 19.*

MNEMOSYNUM;

INTENDED to aid students and professional men and others in keeping a record of incidents, facts, &c., in such a manner that they may be recalled at pleasure; with an introduction, showing its benefits and its manner of being kept, by John F. Ames. 1 vol. quarto.

D'Aubigne's History of the Great Reformation of the 16th Century in Germany, Switzerland, &c. 1st American, from 5th London Edition. 1st vol. published—the others will follow speedily.

Lingard's Antiquities of the Anglo Saxon Church. 8vo.

Col. Trumbull's Reminiscences of his Own Times, from 1756, to 1841. 1 vol. 8vo.

Bradford's American Antiquities, 8vo.

Austin's Voice to the Married.

The Law of Kindness, by G. W. Montgomery.

The Mute Christian under the Smarting Rod. By Thomas Brooks of London. 1669.

Memoir of Bishop White. 8vo.

New publications received for sale by *TAPPAN & DENNET*, 114 Washington street. *Nov. 19.*

Dr. Robinson's Researches in Palestine.

IN 3 vols. 8vo. with maps complete. Published by CROCKER & BREWSTER, 47 Washington street, Boston. Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa. Being a Journal of Travels in the year 1838, undertaken in reference to Biblical Geography; by the Rev. Dr. Robinson and the Rev. Eli Smith. Drawn up from Notes made on the spot, with Historical Illustrations. By Edward Robinson, D. D., Professor of Biblical Literature in the New York Theological Seminary, and author of "A Greek and English Lexicon of the New Testament." With Maps and Plans of Jerusalem, Palestine, and Mount Sinai, from the original Measurements and observations, in five sheets.

[The following commendatory notice of this work is from the North American Review.]

"These 'Researches' are an honor to the country. It is no exaggeration to predict, that they will supercede every thing which has hitherto appeared on Palestine. They are now known and highly appreciated by some of the learned men on the continent. One of the ablest of these, Ritter, the celebrated geographer of Berlin, (who has himself written one of the best books on the Holy Land,) remarks, "I cannot often enough express what an uncommon amount of instruction I owe to this valuable instruction I owe to this valuable work. It lays open, unquestionably, one of the richest discoveries, one of the most important scientific conquests, which have been made for a long time in the field of Geography and Biblical Archaeology. I can at present say this the more decidedly, because, having had an opportunity to examine the printed sheets nearly to the end of the second volume, I can better judge of the connection of the whole, than was before possible. Now I perceive how one part sustains another; and what noble confirmation the truth of the Holy Scriptures receives from so many passages of these investigations, in a manner altogether unexpected and often surprising, even in particulars seemingly the most trivial and unimportant. The accompanying maps, too, justify, step by step, the course of the investigation. Thus now first begins, since the days of Reland, the second epoch of our knowledge of the Promised Land."

Purchasers who have not received the Maps, can now have them on application. *Nov. 19.*

From the Descriptive Catalogue of the Mass. S. S. Society, 13, Cornhill—C. C. Dean, Treas.

THE TRUE WORD OF PROPHECY, or Prophecy Fulfilled in the Destruction of Babylon. Account of its origin, situation, walls, towers, and hanging gardens. Its destruction foretold. Taken by Cyrus. Finally destroyed. In three chapters. The frontispiece represents Capt. Mignan, a traveller, viewing its desolation.

The Life of the Prophet Jeremiah.—Consisting of four chapters, containing an account of the birth, life, character, prophecies, persecution, imprisonment, and release of this Prophet. Tradition that he was stoned to death for his faithfulness in reproving the Jews.

Memoir of Sarah Ann Bliss.—Showing the importance of early religious instruction. She was born in Stockbridge, Ms. July 17, 1815; was converted through the agency of Sabbath School instruction, and died in the hope of the gospel. The statements of the narrative are confirmed and rendered more interesting by two letters—one from her minister, and the other from her physician.—*Price—Stitched, 5 cents; morocco backs, 12 cents.* *Nov. 19.*

UNITARIAN TRACTS.

ONE Hundred Scriptural Arguments for the Unitarian Faith, price 2 cts; the Unitarian's Answer, by Rev. O. Dewey, 6 cts; a discourse on the Evidences of Revealed Religion, by Wm. E. Channing, 5 cts; Cause of the Progress of Liberal Christianity in New England, by James Walker, 3c; Unitarianism vindicated against the charge of not going far enough, by James Walker, 4 cts; on Tests of True Religion, by Orville Dewey, 4 cts; Excuses for neglect of the Communion considered, by Samuel Barrett, 4 cts; the power of Unitarianism over the Affections, by John Brazer, 4 cts; Unitarian Christianity free from objectionable extremes, by Samuel Gilman, 4 cts; Evangelical Unitarianism, adapted to the poor and unlearned, by Alexander Young, 4 cts; the beneficial tendency of Unitarianism, by Lant Carpenter, 4 cts; What is it to be a Unitarian, by Edward B. Hall, 4 cts; the Gospel exhibited in a Unitarian Minister's Preaching, by George R. Noyes, 5 cts; Come and See, or the duty of those who dread the sentiments of other Christians, by W. B. O. Peabody, 5 cts; on the use and meaning of the phrase 'Holy Spirit,' by H. Ware, Jr. D. D., 4 cts; on denying the Lord Jesus, by the late Bernard Whitman, 6 cts; Remarks on Creeds, Intolerance and Exclusion, by Wm. E. Channing, D. D., 4 cts; Charges against Unitarianism, by E. Peabody, 3 cts; a young man's account of his conversion from Calvinism, a statement of facts, 5 cts; true grounds of Christian Unity, by George Putnam, 5 cts; the duty of promoting Christianity, by the circulation of books, by H. Ware, jr. 4 cts. Published and for sale by J. MUNROE & CO., Agents for American Unitarian Association, 134 Washington street. 3m. *Nov. 19.*

SELLING OFF AT LOW PRICES, in consequence of new arrangements in business.

THE Subscriber will sell, for a few days, his stock of *Cut Goods* at great bargains, as he is about to relinquish his retail to other hands. The Stock consists of almost every style of Silks, Shawls, Alpines, Mousline de Laines, French Prints, House Furnishing Goods, &c. &c. For particulars, inquire at the counter of the store. As a sample of the deductions made, observe the following;

One lot of Cheni Silks, usually sold at $1,00, now offered at 62 1-2 cents; a large lot of French prints, former price 42 and 50, now offered at 25 cts; a good Cheni Silk at 50 cts; large lot of Plaid and Stripe Silks, former price 75, now 50; Plain Silks at 50 cts; dark twill'd Satins at 50 cts; a few heavy Cashmere Shawls now offered at $5,00; and a large lot of Kabayle, Silk, Satin, and Edinboro' Shawls, at reduced prices. Purchasers are invited to call and examine.

19. T. P. SMITH, 327 *Washington street, corner of West.*

LADIES' FUR STORE.

I HAVE lately returned from New York, where I purchased of the importers for *Cash*, a large stock of all kinds of Fur goods, and having them manufactured into Muffs, &c. by the best of workmen. The readers of this paper are respectfully invited to examine the most complete assortment in New England. *The best of goods at low prices*—at Wholesale and retail. W. M. SHUTE, *Agent*, 173 *Washington st.* tf. *Nov. 19.*

SETH GOLDSMITH,

BOOK-BINDER, 81 *CORNHILL*,

(Over the Depository of the N. E. S. S. Union.)

BOSTON.

PERIODICALS, MUSIC, &c. BOUND NEAT AND DURABLE. (*) *Nov. 29.*

PARTNER WANTED.

THE Advertiser is engaged in a lucrative business, where the nett profits have averaged nearly seven thousand dollars per ann. for the last three years; and would like a partner who can invest ten thousand dollars, either *active* or *silent*; if the former, he must be a *business man*. His object is to increase the business, which can be done *very profitably*. He will invest from ten to fifteen thousand dollars, as may be required. A religious man would be preferred. Any communication, *post paid*, stating *all the particulars*, addressed to "A. B. C. care of the Boston Recorder," will meet with prompt attention, and will be strictly confidential. 6w—* *Nov. 12.*

POETRY.

From the Portland Mirror.

OCTOBER.

It is not Spring, I know—I know;
The brook hath lost its mild, full flow,
And the world of music that fill'd the sky
Is lull'd to a soft, lone melody;
The rose her odor hath ceas'd to fling—
I know—I know it is not Spring.

Those scenes and sounds, so glad and gay,
That forc'd the restless mind to stray,
And the restless foot, through woods and flow'rs,
Heedless how flew the light-wing'd hours—
Those scenes and sounds and hours are o'er—
I know—I know it is Spring no more.

This sky, so clear, so calm, so bright,
Yet hath a sadness in its light;
And the woods of many a gorgeous hue,
In all their glory are sober too;
Mirth were almost a sinful thing—
I know—I know it is not Spring.

'Tis well;—there is a calm, deep thought,
With which the Heavens and Earth seem fraught;
There seems a living soul to breathe
In Nature all, above, beneath;—
Month of the changing leaf—with thee
The soul hath deepest sympathy.

Spring in her virgin, blushing hour
Witches the senses with her power—
Charms ear and eye and every sense
With music, beauty, and frankincense,
Thine, Autumn, is the heart's control—
Thy fellowship is with the soul.

Life's Autumn!—O may that, too, be
Calm, spiritual, bright as thee;
When the Spring's flush and its bloom are o'er
Yield a most precious harvest-store,
And Heav'n's serenest, holiest beams
Shed glory on the Spirit's dreams!

Month of the changing leaf—for aye
Coming with type of man's decay,
I hear thy voice;—yet to my heart
Thy skies sublimer thoughts impart—
Their radiance seems—I know not why—
Revealing Immortality.

In Nature's fane, O God, we bow!
Life, Soul, Divinity art thou—
We worship!—Glory's trace we see,
And soar in Spirit up to Thee;—
Praise.—Oh *what* Praise shall fill the dome
Of that "new Heaven and Earth" to come.

ELIZA.

MISCELLANY.

For the Boston Recorder.

SEAMEN.—No. 10. EFFORTS IN THEIR BEHALF.

Little seems to have been done for seamen in our country till 1816. A small congregation was gathered in that year in the city of New-York, by the Rev. Ward Stafford: another in 1818 in Boston, by the Rev. Dr. Jenks; and one in Philadelphia in 1819, by the Rev. Joseph Eastburn. Mr. E. gives the following account of the commencement of his labors among Seamen. "In the year 1819 we determined to have a meeting for the dear mariners, and procured for that purpose a sail-loft. On the Sabbath, we hung out our flag. As they came by, they hailed us, "ship ahoy!" We answered them. They asked us, "where we were bound." We told them to the port of New-Jerusalem; that we sailed under Admiral Jesus, a good commander; that we wanted men; that we had several ships; that there was the ship Methodist, the ship Baptist, the ship Episcopalian, Presbyterian, &c. that they might have choice of ships and of under officers, but they would do well to go in the fleet. 'Well, said they, we will come in and hear your terms.'" Mr. E. was eminently pious, and devoted to his work. He preached to Seamen eight years, and died. Many thousand people attended his funeral. His coffin was carried to the grave by twelve sailors.

There are now mariner's churches in this country, in the following places. Eastport, Portland, Boston, Salem, New-Bedford, New-York, Newark, N. J. Philadelphia, Baltimore, Rocketts, Va., Charleston, Savannah, Mobile, New-Orleans, Buffalo, Utica, Troy, Cleveland, Pittsburgh, Cincinnati and Oswego.

In 1828, the American Seamen's Friend Society was formed; the seat of whose operations is New-York. The Society sustains chaplains at Oahu, (Sandwich Islands,) Havre, (France,) Lahania, (Sandwich Islands,) Singapore, Cronstadt, Rio Janeiro, Cape Town, Sydney, (New-South Wales.) At some of these places, missionaries are the preachers. Chaplains have also, at different times, been stationed at various other places; as for instance, at Canton, where Mr. Stevens officiated and died a few years since. Something has been done for Seamen in Batavia, Marseilles and Smyrna. This Society expends annually several hundred dollars in the distribution of Bibles, pamphlets and Temperance Almanacs. It publishes monthly thousands of copies of the Sailor's Magazine, many of which are gratuitously distributed. The average annual income was stated a few years since to be about $11,000. In their report for 1838, the managers say, "The year now closed, has been one of uncommon trial; wherein our faith has been put to a severe test. An enterprise like ours must stand or fall with the commerce of the country; and hence the embarrassments among the merchants and the almost entire revulsion of trade, has deeply affected our movements, cut off our resources, and well nigh paralyzed our efforts." Yet they add, "the cause loses none of its interest, and is undoubtedly destined to flourish and prevail. We see many helpers rising to this good work. The voice of God urges us onward."—(Sail. Mag. June, 1838.)

In their report for the year 1840, presented in May, the Executive Committee of the Seamen's Friend Society say, "The good Providence of God has preserved us through the year, and his blessing has been still vouchsafed. As in former years, so in the year now closed, our labors have been scattered, some in far distant ports and some at home some for the temporal good of the Sailor, and some for his eternal welfare." In consequence of difficulties between the English and the Chinese, the efforts to benefit Seamen at Canton were suspended this year. The receipts were less than those of several preceding years. Much, however, was accomplished; more would have been had not the means failed. In regard to the home department of the Society the report states, that "scattered along our coast, from Eastport to New-Orleans, there are institutions for Seamen, of various kinds; such as mariner's churches, Temperance boarding houses, Saving's banks &c. all of which, have a salutary influence. In the following ten places, ministers are supported, and the regular services of the sanctuary constantly maintained, viz. Portland, Salem, Boston, New-Bedford, New-York, Philadelphia, Baltimore, Charleston, Savannah and New-Orleans. Meetings of a religious character are also held in several other places of less note." —(Sail. Mag. June, 1840.)

In their report, May 1841, the Executive Committee say, "Hitherto hath the Lord helped us; and if we have not accomplished as much as we could wish, we have the satisfaction to know that we have not only maintained the ground occupied by the Society at the last Anniversary, but have made some onward progress." The receipts of last year, considerably exceeded those of the preceding. There were raised during the year, by the American Seamen's Friend Society and its direct Auxiliaries, $28,092,55 cents. Of this sum, $10,000 were for the chapel at Havre. There were raised by societies, not auxiliary to the A. S. F. S. $12,550, making in all a sum rising of $40,000 raised and expended for the benefit of Seamen during the last financial year. In conclusion, the Committee remark; "The promises of Revelation have encouraged the Society thus far; and while the sure word of inspiration continues to declare that the ships of Tarshish shall be first to do the will of God, we shall continue our labors, hoping in this way to bear some humble part in the great and glorious work of converting the world; and trusting that the day is at hand when the Lord, being king over all the earth, shall become the confidence also of those "that are afar off upon the sea." Y-N-R.

For the Boston Recorder.

THE BENEVOLENT SOCIETIES IN RELATION TO SLAVERY.

MR. WILLIS,—Will you please to insert in your columns the following proceedings of the "Religious Charitable Society of Middlesex North and Vicinity." The Publishers of the "New-England Puritan," "the New-York Evangelist," and the "New-York Observer," are also respectfully requested to copy them. Yours very respectfully,

CHARLES PACKARD.

Lancaster, Mass. Nov. 4, 1841.

A memorial signed by sundry members of the First church in Harvard under the pastoral care of Rev. Geo. Fisher, was presented to the Middlesex Union Association at their meeting in Harvard, Nov. 2, 1841, and was by them referred to a Committee, viz—Rev. Dudley Phelps, J. T. Woodbury, and Charles Packard.

The following resolutions were reported by the Committee, and were unanimously adopted by the Association; and on account of the importance of the subject, the Committee were also requested to lay the memorial and the resolutions before the "Religious Charitable Society of Middlesex North and Vicinity," whose annual meeting was holden the same day.

"Whereas a memorial on the subject of receiving into the treasuries of our benevolent societies contributions from slaveholders, and the influence their reception has upon the consciences of the slaveholders themselves, has been presented to this Association by certain members of the First church in Harvard.

Resolved, 1. That we regard the spirit with which this memorial has been drawn up as highly commendable, and the subject it presents as important, and of a character to excite a deep interest in the hearts of Christians, and deserving a candid and prayerful consideration.

2. That we consider the holding of our fellowmen as property, an unqualified sin against God and man.

3. That we believe it wholly impracticable to adopt the principle of excluding unrighteous gain from the treasury of the Lord, or of enquiring into the motives of those who contribute of their substance to extend the kingdom of Christ on earth, or the manner in which that property has come into their possession.

4. That the agents of our benevolent societies ought to be instructed carefully to avoid taking any course in reference to slavery, intemperance or any other sin, which can be fairly construed into an approbation of said sins; and that, for example, the accepting of bequests of slaves, or the avails of the sales of slaves, knowing them to be such, ought to be refused.

Whereas our benevolent societies have their appropriate objects to which their attention should be mainly directed; nevertheless, as in their action respectively, they are compelled to come in contact with the various forms of sin now existing in the world; and it is therefore unnecessary for those Christians who are engaged in the prosecution of these benevolent objects, from time to time to express their views and feelings against these sins—and whereas the system of American Slavery, is a manifest sin against God, and is a serious obstacle to the progress of the gospel in our own and other lands; therefore

Resolved, 5. That none of our benevolent societies should in any manner sanction Slavery, but as they do meet it, they should decidedly express their opposition to it.

6. That we consider our national benevolent societies as still deserving of our confidence and patronage, and that a withholding of our contributions from them at this time is seriously to be deprecated."

At the Twelfth Annual meeting of the "Religious Charitable Society of Middlesex North and Vicinity" holden at Harvard, Nov. 3, 1841," the foregoing resolutions and the memorial having been read and fully considered,

Voted unanimously, that these resolutions be adopted.

Voted, That these resolves be published in the Boston Recorder—the New-England Puritan—the New-Yord Evangelist and the New-York Observer—and also that a copy be sent to the Executive Committee of the American Board of Commissioners for Foreign Missions. Attest,

CHARLES PACKARD, *Secretary*.

From the New-York Evangelist.

"I MUST BE EXCUSED."

So replied a brother, when invited to aid the devotions of a social meeting. The words fell heavily on the pastor's ears. He had seen that man in the various stages of his mind's history, from the unbroken slumber of sin, to his public assumption of God's holy covenant, and the surrender of himself to the service and glory of his Lord. He had labored earnestly for his salvation, rejoiced in every indication of his return to God, made him welcome to the fellowship of saints, had given him the hallowed symbols of redeeming love at the Lord's table, and exulted in hope that he would be a burning and shining light in Zion. Hence his emotions of sadness at the reply in question.

He must be excused. MUST be excused!—Is there any compulsion in the case? A man must be excused from what God enjoins, and Christ commands, and the spirit urges, and angels approve, and saints love, and conscience commends, and all the experience of the faithful declares it a blessing to perform? Is it so?

But he must be excused. And so he was.

1. From the pleasure of a good conscience. That faithful monitor is true to a God that created and placed it in the human bosom. It will not give its sweet approving voice to him that deserts his duty. The sacred pleasures its commendation brings, are found in the bosoms of those only who take the side of God. Those must forgo them that desert his cause, and deny him before men. And this man lost them. No argument nor artifice could extort from that firm friend of rectitude a word of approbation.

2. He was excused from free and joyful communion with God. Neglected duty cripples the wings by which men attempt to soar upward. Sin draws a mantle of sackcloth over the skies. It wraps the throne of God in gloom and darkness. The conscience-smitten sinner feels that he has been breaking the golden thread that bound him to the throne of grace. He may go to the mercy-seat, but the glory that covered it has departed! He may open his lips in prayer, but his words return to him again. They do not go freely and sweetly upward. Neglect of duty is fatal to happy communion with God.

3. The happy hope of heaven is weakened when men excuse themselves from duty. Hope is strong and animating in proportion to faithfulness in Christ's cause. Neglect of duty defiles the soul with sin, rouses conscience, hinders the soul's happy approach to God, and in consequence hope languishes and dies. It ought to die. Some cling to hope when their unfaithfulness forbids hope. They might as well cling to the anchor while the ship is sinking.

Thus he who begs to be excused from religious duty, arms conscience against himself—cuts his soul off from happy communion with God, and the sweet and cheering hope of heaven.

Suppose that disciple, when uttering the language now quoted, had been led to give the whole account of the matter. Then to the sentence, "I must be excused," he would have added, "And by so doing, I must deny my Lord. I must give an affecting testimony of the feebleness of my regard for him. I must wound the feelings of his people, and damp and discourage their efforts in his service. I must grieve my pastor's heart, robbing him of the aid I am bound to render him in his arduous work, disquieting and disheartening his soul. I must make the wicked sneer at my Christian profession, and scoff at the inconsistency of my putting on the badge of a soldier while unwilling to do a soldier's duty. I must give Satan further opportunity to triumph over the wounded and dishonored cause of Christ. I must resist the dictates of my own conscience, cut off my own sweet intercourse with God, and cloud my hope of heaven. I must violate that holy covenant, in which I avowedly chose God for my portion, and promised to walk in all his ordinances and commandments blameless. All these things I do by excusing myself from the plain path of known duty."

In all our churches, there are not a few who belong to the class above described. For one reason and another, they withhold their personal aid in sustaining social conference and prayer. They must be exempted from all personal agency, and on others must the labor and responsibility devolve. Hence Christian character, like the moon in a mist, sheds but a feeble radiance. There are few of the joys of salvation, and usefulness is mournfully curtailed. Happy that Zion whose walls never resound with the doleful reply, "I pray thee have me excused!" PASCAL.

A TALE FROM REAL LIFE.

About four months since, I was accosted by a weather-beaten tar, whose appearance showed that he had weathered many a storm, but whose blackened eye, and trembling limbs, proved that the perils on land had been more disastrous than the dangers of the deep. He had for years whilst on shore been the victim of the rum-selling landlords, and the prey of those harpies that infest their sinks of iniquity. He approached with a dejected look, and spoke as follows:—

"I hope you will excuse me, sir, but I am in a very bad state as you perceive. I have suffered dreadfully for a long time from drinking, and although I don't care much about it myself, I can't help it, when I am where it is, and my shipmates are urging me to drink."

"You had better make up your mind to leave off at once," I said.

"That is what I want to do, sir; and if you will put my name on the Temperance Book, I would thank you."

"I will gladly do it," said I; "and if you will come up to-night, I will go with you to the Temperance Meeting."

"I will, sir—I will."

A little before the time named, he presented himself, with his nerves somewhat steadier, but still a pitiable looking object of intemperance. "Well," said I, "you are true to your time;" and off to the meeting we went—and as soon as the invitation to sign the pledge was given, up he stepped, and down went his name.

After the meeting, I gave him a caution to stand fast, and we parted. The next morning, my new convert made his appearance, and with a sorrowful look, said, "I can't stop where I am, sir; if I do, I shall break my pledge. My landlord and shipmates are trying all they can to get me to drink. I can't stand it, sir.—I can't stand it."

"Well," said I, "you must leave. How long have you been in the house—what is the amount of your bill?" He replied—

"I have only been there for two or three days, but my bill for grog is rather heavy."

I paid the amount of his bill, which was nearly nine dollars, and had his dunnage taken to the Sailor's Home, where he stopped about a week, kept his pledge, got thoroughly sober, and obtained a voyage up the Straits, and for once in his life, rendered himself on board, a sober seamen, in possession of his senses, and knowing what port he was bound for.

Three months slipped round, and brought back my honest tar. He met me with a look of gratitude, and gave me such a grip, that made my fingers fairly ache.

"Well," said I, "have you kept your pledge?"

"Oh yes, sir, and mean to keep it."

He returned to the Sailor's Home—was paid off—rigged himself out in a new suit of clothes—paid the little debt he owed, and in a few days was shipped again.

As he was going on board, I saw him.

"Look here, sir," said he, shaking in his hand seven or eight dollars in silver. "I have been sailing out of this port, FIFTEEN YEARS; and, for the first time, I am going to sea with all I want, and money in my pocket! If I had been where rum was, I should not have had a cent, or bit of tobacco. Good bye, sir—good bye. God bless you. There is nothing like temperance after all."—*Sailor's Magazine.*

ANTINOMIAN PERFECTION.—It is customary to distinguish between the view of perfection inculcated at Oberlin, by Messrs. Finney and Mahan, and Antinomian Perfection. The extravagancies of conduct which have so often attended the profession of sinless perfection, are ascribed to the latter, and disclaimed by those who advocate the former. But is this distinction well founded? The doctrine that any individuals are perfect in this life, IF FALSE, is in the worst degree antinomian. It is in fact a claim or pretension asserted directly *against the divine law*. That holy rule of action condemns the very feelings and conduct which these mistaken claimants pronounce to be perfect holiness. Hence there is a direct, internal, practical conflict between the man and the law—and the ultraisms and extravagances of which so much has been said, are only the natural external developments of the poison within.—*N. Y. Evangelist.*

A Big Window.—The main window of the Baptist Meeting House now building in Broome street, New York, is 41 feet high, and 22 feet wide, the wooden frame weighing 22 tons.

"What's the matter this morning, Tom!"—"Caught a cold, that's all." "Yes, I saw you after one last night with your coat off. I thought you'd catch it."

NEW COLLECTION of CHURCH MUSIC

THE Massachusetts Collection of Psalmody; by the Boston Handel and Haydn Society: consisting of the most approved Psalm and Hymn Tunes, Anthems, Sentences, Chants, etc.; together with many Original Pieces, and others selected from the works of distinguished Composers, never before published in this country. Intended for Public Worship or for Private Devotion. Edited by George James Webb, President of the Society. Second Edition.

"Of the new tunes by Mr. Webb, we cannot find one of a tame and tasteless character. Many of his compositions evince a refinement of taste, and an originality of conception, which we rarely find developed. He is evidently no plagiarist. His airs are generally very chaste and pleasing, and his harmony rich and varied; not so dull and monotonous as to be tedious and uninteresting, nor yet so difficult and sudden in its modulations as to be extremely perplexing. We regard this Collection as a work of the first merit, well calculated to promote a pleasing, chaste and tasteful style of Church Psalmody, and we bespeak for it a large circulation."—*N. Y. Evan. Oct. 16th, 1841.*

"The Choir of the Old South Church, Boston, having used the Massachusetts Collection of Psalmody since its publication, do most cheerfully recommend it as a valuable collection of church music. The melodiousness in all its parts, the richness of its harmony, and the high aim it takes to elevate the standard of church music, are good and sufficient reasons why it ought to be in general use, and have a place in the choir with other works of the kind; and we are persuaded that the more it is used, the more fully will its beauties be appreciated. It also embraces the Pestalozzian system of instruction, illustrated by more examples than has hitherto been customary. We also consider the chapter on Chanting as a most valuable acquisition, not to be found in any other work of the kind.

Signed by unanimous vote of the choir.

J. S. WITHINGTON, Conductor.
F. F. MULLER, Organist.

NEW GLEE BOOK. The American Glee Book: consisting of a selection of Glees, Madrigals and Rounds, from the most distinguished English and German authors, together with Original Pieces composed expressly for this work. By George J. Webb, President of Handel and Haydn Society, Editor of "Massachusetts Collection of Psalmody," etc. etc. The attention of amateurs is invited to this work, with entire confidence that it will be found worthy of their notice. It contains many beautiful pieces, from nearly forty favorite authors, among whom are, C. M. Von Weber, Beethoven, Eisenhoir, Kreutzer, Webbe, Callcott, Spofforth, Horsley, King, Mornington, Greatorex, etc. etc. together with many new pieces, by H. W. Greatorex and George J. Webb, embracing a great variety of style and character, adapted to social music parties, Glee Schools, etc.

NEW JUVENILE SINGING BOOK.—The Little Songster, consisting of original songs for children, together with direction to teachers for cultivating the Ear and the Voice; and exercises for teaching children the rudiments of singing, for Primary Schools and families, by Geo. J. Webb, President of the Handel and Haydn Society, Editor of "Massachusetts Collection of Church Music," "American Glee Book," &c.

Teachers, Choristers, and others, are requested to give the above works an examination. Published by JENKS & PALMER, School and Music Book Publishers, Chambers 131 Washington street, Boston. 4w. *Nov. 5.*

IDDO;

AN Historical Sketch, illustrating Jewish History during the time of the Maccabees. With engravings. Just published, and for sale at No. 5 CORNHILL. Designed for the Sabbath School Library, or for family reading. A few copies in handsome cloth, suitable for presents. *Nov. 12.*

MONSON ACADEMY.

THE next Term in this Institution will commence, Wednesday, Dec. 1st. Tuition in the common English branches, $3,50. In the higher English branches, $4,00. In the Languages, $4,50. The term will continue eleven weeks. Board is from $1,50 to $2,00; and will be given from the funds of the Institution to pious young men preparing for the ministry. SAMUEL A. FAY, *Principal.*

Monson, Nov. 12, 1841. 3w.

English and Classical Boarding School.

THE Winter Term of this School will commence on Wednesday, the 15th of December, and continue 15 weeks. TUITION, $5 per Term. Board, $1,75 per week for males, and $1,50 for females. Pupils are received by the year for $100, including board and tuition. JOSIAH BRIDE.

Berlin, Nov. 12, 1841. 6w—*

Charlestown Female Seminary.

THE Next Term of this Institution will commence on Tuesday, the 30th of November, and continue 17 weeks. Young Ladies who intend spending this best season of the year for study away from home, are invited to call and examine our accommodations, means of warming, ventilating, &c. as well as our facilities for pursuing the solid and ornamental branches of study. French scholars in particular have now unusual advantages, MISS ROSTAN, an accomplished teacher from Paris, boarding with them, and having a Table by themselves, at which French only is spoken.

BOARD is charged at cost, and young ladies can either do their own domestic work, or have it done for them as they choose.

There will be a public examination of the Pupils, on Friday, the 19th of November, commencing at 1 2 past 8 A. M.

Day scholars are admitted as usual; and many young ladies from the city find their health improved, by a daily walk over the bridge.

Apply early at the Seminary, or to the Subscriber, No. 84 Main street. 5w—*Nov. 5. A. J. BELLOWS, *Sec'ry.*

WILLISTON SEMINARY.

THIS Institution, founded and liberally endowed by Samuel Williston, Esq. will be opened on Thursday, the second of December next. Its design is to afford superior advantages for a thorough course of instruction in the various branches of a Classical and English education, at a moderate expense.

In the Classical Department, there is prescribed a three years' course of study in the Latin and Greek Languages; and no one will receive a certificate, recommending him as fitted for College, who shall not have completed the course. It is expected, also, that pupils in this Department, while they pursue the study of the Languages, will attend to some English branches, at the same time. No system of education is complete, which does not require a thorough acquaintance with the several branches of knowledge, comprised in a good English education.

In the English Department, persons under fourteen years of age, previous to admission, will be examined in Reading, Orthography, Penmanship, Geography, and the elementary principles of Arithmetic, and English Grammar. Thorough instruction will be given in all the higher branches of an English education. There will be a brief course of lectures, with experiments in chemistry, in the autumn; and occasional lectures and illustrations in Natural Philosophy and Astronomy, through the year; a laboratory and sufficient apparatus being provided for such purposes. In this Department, special instruction will be given to those who wish to qualify themselves to become teachers.

Young ladies will be admitted as members of the Seminary, although no distinct Female Department has as yet been established. They will receive the same instructions as the other scholars, and can have good accommodations for boarding in private families.

All from abroad must bring certificates of good moral character. No profane, or otherwise vicious person, can be received into the Institution. Any member, who shall still, after suitable admonitions, persevere in any immortal practice, shall be dismissed.

The Trustees have appointed as Principal, MR. LUTHER WRIGHT, recently Principal of Leicester Academy, a gentleman of much experience and distinguished reputation in his profession. He will have the particular care of the Classical Department, and a general superintendance of the whole. MR. DAVID M. KIMBALL, who has been teaching for several years with great success, will instruct particularly in the Department of Mathematics and Natural Science. One other able teacher will be employed, and as many more as shall be necessary to accomplish fully the object of the Institution. The instructors will exercise a careful supervision over the morals, manners and habits of their pupils.

There will be four terms in a year, of eleven weeks each. The fall and winter terms will begin on the first Thursdays of September and December respectively; the spring and summer terms on the last Thursdays of February and May.

The tuition for each term will be,

In the Classical Department,	$4,50
Higher branches of English studies,	4,00
Lower do. do.	3,50

The tuition is always to be paid in advance for a whole term. No deduction of tuition will be made, except in case of sickness, continued for several weeks. It is very desirable that each student should enter at the beginning of a term.

Lodging rooms are provided in the Seminary building for about sixty young men. Those who wish to occupy these rooms, are expected to provide their own beds, (excepting under beds,) bedding and towels. In other respects the rooms will be furnished. For the use of such rooms and furniture, a moderate rent will be charged to the occupants. One instructor or more, will reside in this building.

A suitable tenement has also been provided, where those young men who choose to associate for that purpose may obtain board, being charged for it only the first cost of the articles consumed, and the necessary expense of their preparation; which, it is hoped, will not much exceed one dollar a week. Any who prefer to do so, can obtain rooms and board in private families, at a reasonable price.

The Williston Seminary is pleasantly located at East Hampton, Mass. near the centre of the County of Hampshire, in a village distinguished for its healthfulness and good morals. It is four miles south of N. Hampton, and twelve north of Westfield, on the post road from the former place to Hartford. Stages pass by it from N. Hampton on Monday, Wednesday and Friday mornings, and from Westfield on Tuesday, Thursday and Saturday afternoons, soon after the arrival of the Rail-Road train from Boston. Any who wish for aid in engaging rooms and board, should make previous application by letters, post paid, and directed to the Principal. Text books can be procured at this place at reasonable prices.

It is confidently believed, that in respect to economy and convenient accommodations, wise supervision and skillful instruction, those who may patronize this Institution, will find every reasonable expectation fully answered.

On behalf of the Trustees, WM. BEMENT, *Sec'ry.*

East-Hampton, Nov. 5, 1841. 4w.

The Improvement of the Mind.

BY Isaac Watts, D. D. With Corrections, Questions, and Supplement. By Joseph Emerson. Revised Stereotype Edition. Published by *JAMES LORING*, No. 132 Washington street, and sold by the principal Booksellers throughout the United States.

TO TEACHERS.

Beloved Fellow Laborers,—Permit me to assure you, that I have found no other human text book, that appears nearly equal to this treatise of Watts, for interest and utility. Having taught it to sixteen classes, it has appeared brighter and brighter, like the finest gold. May you have occasion to estimate its solid worth still more and more.

To teach in the best manner, you must have your own plan. If in any measure, you adopt that of another, you must approve and use it as wholly your own. It must become, as it were, a part of your very selves, like your daily bread. I shall rejoice, if any of you can derive assistance from the following

HINTS FOR TEACHING WATTS ON THE MIND.

1. Assign for a lesson from 3 to 8 pages.
2. Mention any printed questions, which you would omit.
3. Direct your pupils to read the lesson once, chiefly with a view to understand it.
4. Let them read it again, to judge, whether the sentiments are true; to perceive their connection, and fix in the mind the leading thoughts.
5. They may read it once more, ascertaining and committing to memory the answers to the questions.
6. Fill your own mind and heart with the contents and spirit of the lesson.
7. Ask your pupils the printed questions, keeping a record of their performances.
8. Go over the lesson again, without record, with much lecturing, questioning and plain talk.
9. Make the utmost efforts to impress their minds with the truths and duties inculcated.
10. Encourage them to state with freedom their inquiries and objections.
11. Give them questions to be answered in writing or otherwise, at a future recitation.
12. Let their compositions be upon the subjects of their lessons.
13. Let every 5th or 6th lesson be a review of the preceding 4 or 5, the pupils first reciting to each other, with mutual certificates, to be recorded.

Form of Certificate. Miss A—B—has promptly and correctly recited to me — answers, in the last review.

[Date] C——D.

14. Let them review the whole, and be faithfully examined at the close of each quarter.
15. Inquire from time to time, their manner of studying.
16. After two or three years, let them go through the course again, inquiring particularly, how far they have practised the direction of Watts, and with what advantage. n5 J. E.

DECAPOLIS;

OR, the Individual Obligation of Christians to Save Souls from Death; An Essay, by David Everard Ford, from the 6th London Edition. 18mo. Cloth.

[NOTICES OF THE WORK FROM LONDON JOURNALS.]

"'Decapolis,' is the title of an exceedingly striking little volume from the pen of the Rev. D. E. Ford, of Lymington. It tells truth forcibly, affectionately, and with great candor: we wish, therefore, to introduce it to the favorable regard of all who would be zealous and useful Christians."—*Revivalist, September*, 1840.

"It is a heart-stirring appeal to selfish and lethargic professors."—*Eclectic Review, November*, 1840.

"The writer of this essay has of late been blessed in his work with seasons of refreshing from the presence of the Lord. He has been favored to witness a mighty 'shaking among the dry bones.' His design in the essay before us is to stir up the minds of his brethren, and of Christians in general, to work more earnestly in the work of saving souls."—*Congregational Magazine, September*, 1840.

"The sincerity, the earnestness, and the deep toned piety which pervade every page are likely to arouse the slumbering, encourage the timid, and animate the already active Christian to yet nobler efforts in the cause of Christ. We earnestly recommend the rich to purchase largely for gratuitous distribution."—*Christian Reformer, August 15th*, 1840.

*** A liberal discount to persons who buy by the quantity for distribution.—In Press—and will be published on Saturday, CHORAZIN, by the author of Decapolis.

Chorazin; or an Appeal to the Child of many Prayers. By D. E. Ford. *TAPPAN & DENNET*, 114 Washington St. *Nov. 12.*

IN PRESS--Self Formation.

SELF-Formation; or, the History of an Individual Mind; intended as a Guide for the Intellect through difficulties to success, by a Fellow of a College. In press, and will shortly be published by *JAMES MUNROE & CO.*, 134 Washington street. *Nov. 12.*

The Sabbath School Library.

THIS S. S. Library is made up of the larger part of the 18-mo. publications of the Mass. S. S. Society, put up in uniform binding, in sets of 146 volumes, numbering from 1 to 146, and lettered *S. S. L.* These volumes embrace from 72 to 350 pp. each. The price of the Library with fifty Catalogues, in a neat case, is $38; without case, $35.

Nov. 12. C. C. DEAN, *Treasurer.*

SCHOOL BOOKS.

ALL School Books in general use, with a fine assortment of *English and German Stationery.*

For sale, at wholesale and retail, at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. *Nov. 5.*

NEW VESTRY HYMN BOOK.

GOULD, KENDALL & LINCOLN, have just published, a choice collection of about *four hundred hymns*, original and selected, intended for the VESTRY AND THE FIRE-SIDE.

The want long felt by the Christian public, for a Hymn Book that shall not be too expensive; the character of the hymns not so elevated as to check the flow of devotional feeling, or so course and void of poetic merit, as to shock good taste, will here be met. And, as it has no denominational peculiarities, it may be used, and is commended, to all, whose faith is built "upon the foundation of the Apostles and Prophets, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

Clergymen, and others, wishing to examine the work with a view of ascertaining its merits, will be supplied gratuitously, on application to the publishers. *Nov. 12.*

Tales for the People and their Children.

THE greatest care is taken in selecting the works of this popular series. Each volume is illustrated with an elegant Frontispiece, and bound in a superior style.

The following are now ready, to be had separately or in sets; forming an elegant and useful ornament to the parlor or drawing-room table.

The Poplar Grove; or, Little Harry and his Uncle Benjamin. By Mrs. Copley.

Early Friendships. By Mrs. Copley.

The Peasant and the Prince. By Harriet Martineau.

The Settlers at Home By Harriet Martineau.

Masterman Ready; or, The Wreck of the Pacific. Written for Young People, by Capt. Marryat.

The Looking Glass for the Mind; or, Intellectual Mirror. An elegant collection of delightful Stories and Tales; many plates.

Hope On, Hope Ever; or, The Boyhood of Felix Law. By Mary Howitt.

Strive and Thrive; a Tale. By Mary Howitt.

Sowing and Reaping; or, What will Come of it? By Mary Howitt.

Who Shall be Greatest? a Tale. By Mary Howitt.

The Two Defaulters; or, a Picture of the Times. By Mrs. Griffith, of New-York. This volume will be one of the most interesting of the series.

[Somerville Hall. By Mrs. Ellis.

Rising Tide. By Mrs. Ellis. *Nearly ready.*]

MINIATURE CLASSICAL LIBRARY

Great pains have been bestowed in the selection of this unique Library, it will comprise the best works of our venerated authors, published in an elegant form, with a beautiful frontispiece, tastefully ornamented. Ornamental cloth, gilt edges.

[Goldsmith.—Essays. By Oliver Goldsmith.

Goldsmith.—The Vicar of Wakefield. By Oliver Goldsmith.

Johnson.—The History of Rasselas, Prince of Abyssinia; a Tale. By Samuel Johnson, LL. D.

Cottin.—Elizabeth, or the Exiles of Siberia. By Madame Cottin. The extensive popularity of this little Tale is well known. *Will be ready very soon.*]

Token of Affection. Token of Friendship. Token of Remembrance. Each volume consists of appropriate poetical extracts from the best writers of the day.

Pure Gold from the Rivers of Wisdom. A collection of Short Extracts on Religious Subjects, from the older writers, Bishop Hall, Sherlock, Barrow, Paley, Jeremy Taylor, &c.

St. Pierre.—Paul and Virginia. From the French of J. B. H. De St. Pierre.

Orders respectfully solicited for any of the above; or any work of a religious or literary character; which will be furnished on favorable terms.

SAXTON & PEIRCE, No. 133 1 2 Washington st. n12.

CATHARINE CECIL'S

MEMOIRS of Mrs. Hawkes, of Islington; including remarks, in Conversation and Extracts from Sermons and Letters of the late Rev. Richard Cecil. With a beautiful portrait. For sale by JAMES LORING, 132 Washington st.

As above—Smalley's Sacramental Guide—Ashe on Divine Contentment, one of the best of antique writers. Romain's Life, Walk and Triumph of Faith, in one volume. False-hood and Truth. Peep of Day. Simple Flower. Blunt's Family Commentary on the Pentateuch. Blunt's Lives of Christ. St. Paul, Abraham and Jacob. Florence Arnott. *Nov. 12.*

NEW BOOKS.

POEMS, by Miss H. F. Gould. Vol. 3 just published.

Diseases of the Chest. A Treatise on the uses of the Lungs, and on the causes and cure of Pulmonary Consumption, by Samuel S. Fitch, M. D. 12mo.

Monaldi; a Tale, by Washington Allston. 12mo.

Pocahontas, and other Poems, by Mrs. L. H. Sigourney—a new edition—12mo.

The Glory and the Shame of England, by C. Edwards Lester. 2 vols.

Memoirs of Madam Lafarge, written by herself, translated from the French. 12mo.

Cousin Lucy's Conversations and Cousin Lucy's Stories, by the author of the Rollos.

Two Sermons on the death of Rev. Dr. Ripley, one preached at the funeral, by Rev. B. Frost, the other on the following Sabbath, by Rev. Dr. Francis.

Illustrations of the Law of Kindness, by Rev. G. W. Montgomery, 18mo.

A Voice to the Married; being a Compendium of Social, Moral and Religious Duties, addressed to Husbands and Wives, by John Mather Austin. 12mo.

Elements of Geology, by Charles Lyell, from the second English edition, under the direction of the author. 2 vols.

For sale by *J. MUNROE & CO.*, 134 Washington street. *Nov. 12*

DECAPOLIS! *Price Reduced!!*

DECAPOLIS; or, the Individual Obligation of Christians to save Souls from Death. An Essay, by David Everard Ford. From the Sixth London Edition.

An excellent work for circulation,—and furnished for that purpose by the dozen, at *a very low price*, by *GOULD, KENDALL & LINCOLN*, 59 Washington street. *Nov. 12.*

Barnes's Notes on Isaiah--In 3 Vols. 8vo.

NOTES, Critical, Explanatory and Practical, on the book of the Prophet Isaiah, with a new translation; by Rev. Albert Barnes of Philadelphia, author of Notes on the Gospels, Acts, Corinthians, Romans, &c. With Maps of Canaan, from the time of Joshua to the Babylonish Captivity, the Land of Moriah, of Jerusalem, and the adjacent countries, the dominions of Solomon, and his allies, and the country around the Dead Sea—in 3 vols. octavo. Published by *CROCKER & BREWSTER*, 47 Washington street. *Nov. 12.*

The Glory and the Shame of England.

BY C. Edwards Lester; 2v. 12mo. Pocahontas, and other Poems, by Mrs. L. H. Sigourney; 1v 12mo. Just received and for sale at *CROCKER & BREWSTER'S*, 47 Washington street. *Nov. 12.*

The Mute Christian Under the Smarting Rod.

WITH Sovereign Antidotes for Every Case. By the Rev. Thomas Brooks, of London, 1659. With an Introductory Note, by Rev. Nehemiah Adams of Boston. Just published, and for sale by *SETH GOLDSMITH*, 81 Cornhill. 10w. *Oct 29.*

SPLENDID STOCK of Fashionable Goods,

TO BE SOLD CHEAP.

E. F. NEWHALL, 141 Washington street, having returned from Europe with a splendid assortment of New and Beautiful Goods, selected personally from the extensive Warehouses in England, Scotland and France, expressly for Retail Trade, is now enabled to offer a large assortment of Handsomer, Better and Cheaper Goods than can be found at any other Store in New England.

In Particular, New and Beautiful *Cashmere Shawls*, Rich new designs on Green, Drab, Slate, Ash, Stone, Brown, Blue, White, Scarlet and Black Grounds, a magnificent assortment, from $8,00 to $50,00 each.

Superb Cashmere Long Shawls, the richest and best styles ever introduced here, from $20,00 to $100,00 each.

English Cashmere and Edinburgh Shawls, similar to the French Cashmeres, a great variety of color and style, from $2,00 to $10,00 each.

Merino Shawls, best quality, black, red and white, long and square, very cheap.

Balsora, Kabyle, Queen's Plaids, and other comfortable Woolen Shawls, of large size and good style, at the lowest prices. Purchasers of Shawls will find a Better Assortment and the Prices Lower for the same qualities, than at any previous season.

Rich Dress Silks in almost endless variety of color and style, stripes, figures, corded, reps and granite grounds—changeable and single colors, of various widths—many of them entirely new, and not to be obtained at any other store. Prices from 50 cents $2,50 per yard.

Rich Black and Blue Black Silks, single and double width of very superior quality—the best goods ever imported.

Rich White and Light Silks, for Party and Wedding Dresses.

Rich Chine Silks, a large assortment new styles, brilliant and beautiful, the handsomest and cheapest in town by all odds. This assortment of Silk Goods, comprising about a hundred different kinds, offers a fine opportunity of selecting just the right kind, and at a price Cheaper than at any other Store.

Paris Embroideries, Capes, Collars, &c., very beautiful and very cheap.

Thread Laces, Linen Cambrics, and Linen Cambric Handkerchiefs, very cheap.

Marseilles Quilts, very large and superior quality.

Linen Damask Table-Cloths and Napkins, much below the usual prices.

Figured Mousselaine De Laines, Cashmeres, and other *Fashionable Dress Goods*, in rich Fall and Winter colors, an elegant assortment of new and beautiful designs, which will be sold cheap.

Fine Plain Mousselaine De Laines, blue blacks, mazarine blue, stones, and other choice colors.

Superior Black and Blue Black Bombazines and Alepines, very soft and handsome quality, from the best manufactures in Paris.

An elegant variety of Merino Goods of all kinds, Cashmeretts, Napoleon Cloths, Cambleteens, and other articles for Cloak Materials of the most desirable styles.

Also, just received from Ireland, a large assortment of the celebrated *Undressed Colerain Linens*, manufactured expressly for the retail trade, warranted free from any mixture of cotton. This is the best article of linens imported into the United States, and will be sold cheap, by the piece or yard.

☞ Purchasers are invited to examine this extensive assortment of Fashionable and Staple Goods, as only such articles are advertised as are not to be matched at other Stores.

☞ This Splendid Stock having been purchased in Europe by the proprietor of this establishment expressly for his own sales, it is presumed that the styles and qualities are as good as any in this market; and it is hoped that the present Low Prices will be no hindrance to the sale of them. 3m *Sept. 17.*

SILKS, *at the same prices as before the duty.*

READERS of our advertisements will recollect that we have for six months predicted a duty of 20 pr. ct. on all silk goods, and advised our customers and the public to avail themselves of the present opportunity. Now that the law has passed, and takes effect on all Silk Goods, the 30th day of Sept. 1841, a silk that would cost $1,00 per yard on the 29th, will cost $1,20 on the 30th; but having purchased our silks before the 30th, we will sell our present stock at the old prices. It is now the largest, best, and cheapest in Boston; and the liberal patronage of our friends prevent us from writing long advertisements, and taking room which may be better appropriated. Particulars at the counter, where no efforts will be spared to satisfy those who call. Goods freely exchanged if they are not satisfactory. Purchasers to sell again will find in the Wholesale room of this Establishment, French Goods in as great variety, and at as low prices as at any wholesale store in Boston, for cash or good notes.

THOMAS P. SMITH, 327 Washington street,
Oct. 8. Corner West street.

JEREMIAH BUMSTEAD,
COMMISSION MERCHANT,
Oct. 1. **NEW-ORLEANS.** 4m.

BIBLES.

ALL the variety of Bibles and Testaments published by the American Bible Society, for sale for cash at the Society's prices, at the BIBLE DEPOSITORY, No. 28 Cornhill.

QUARTO BIBLES, from $2,50 to $12—in Superb Binding, for the Pulpit. ROYAL OCTAVO Bibles, from $1,75 to $8.

OCTAVO BIBLES, from $1, to $2,25, in calf and gilt.

DUODECIMO Do. from 37 1-2 cts. to $2,25. TESTAMENTS, from 10 cts. to $2, bound with the Psalms, in large type, and in Morocco, gilt—the same in sheep, pr. 62 1-2 cts.

POCKET BIBLES AND TESTAMENTS, BIBLES in *French, Gaelic, Welsh, German, Spanish, Irish, Swedish, Portuguese, Italian, Danish, Arabic, Syriac, Polish, Dutch, Hebrew and Latin*; also, Testaments in these various languages and in the *Greek*.

tf. *March 12.*

NEW HOUSE-KEEPING GOODS.

THEODORE BAKER, No. 177 Washington Street, has received in part his fall supply of Linens and House-keeping Goods, among which are:—

Linen Sheetings, 5 4, 6 4, 8 4, 10 4 and 12 4 wide.	American Quilts.
Pillowcase Linen, 38 and 40 inches.	Blankets.
Shirting Linens, undressed.	Col'd Counterpanes.
Damask Table Linen—all widths and qualities.	Furniture Dimities & Patches.
Common and Satin Damask Table Cloths—all sizes.	Rich embossed Centre Table and Piano Covers.
Damask Napkins and Doylies, white and col'd.	Worsted Damask Ditto.
Linen Towels and Diaper, Scotch, Russia and French.	Col'd Table Covers and Doylies.
Window Shade Linen.	Worsted, Damask & Moreens.
Imperial and Marseilles and	Unshrinking Flannels.
	Bleached & Brown Cottons.
	Linen Staircovering.
	Crumb Cloths.

Hotel Keepers and others are particularly requested to call and examine the above Goods. 4m *Sept. 17.*

Remnants of Broadcloths and Cassimeres,
Suitable for Boy's wear, from 75 cents to $3,00 per yard. Rich Dark French Prints, 25c.

LONG & KIMBALL, offer their lot of Remnants of English and American Broad Cloths, from $1 50 to $3,00 per yard. Also, a large lot of Remnants of Cassimeres, from 75 cts. to $1,50 per yard. Cols. Super Oxford, Steel, Cadet, Harrison, Brown, Gold, Lavender and French Mixtures, Plain Black, Blue, Brown, Green and Drab. The above Goods are offered at unusually low prices to close an invoice. Also, Rich Dark French Prints, warranted fast colors, at 25 cents. Roselyn and Victoria Plaids, Plain and Printed Mousseline de Laines, Rose, Bath and Witney Blankets, Imperial Quilts, Bed Comforters, Black and Blue Black Bombazines, Rich Blk and Blue Blk Silks, Super German Thibet Cloths, Col'd Damask Table Covers and Doylies, Broche, Kabyle, Highland and Silk Shawls; a large stock of Bleached and Brown Sheetings and Shirtings, from 6 1 4 to 20 cents per yard, together with a large assortment of other new and desirable Goods, adapted to the present season, which will be sold low. The public are respectfully informed that our Goods will be freely exhibited, and every effort made to please those who may favor us with a call. 183 & 185 WASHINGTON STREET. 4w. *Oct. 29.*

FOR OUTSIDE GARMENTS.

A GOOD assortment of BEAVER CLOTHS, GERMAN, PLAIN AND TWILLED BROAD CLOTHS, and GOAT'S HAIR CAMBLETS, may be found at the ONE PRICE STORE, No. 28 Washington street. Also, stout and serviceable CLOTHS and CASSIMERES, suitable for Boys' wear—among which are—good quality Cassimeres, at $1 per yard. Constantly on hand, Domestic Cottons at the factory prices.

☞ Goat's Hair Camblets, 75 cts. per yard! *Oct. 15.*

TEMPERANCE WINE.

JUST received, a few Casks of the pure juice of the Grape for Communion Service. This Wine is used by a large number of Churches, and is highly approved of as being far preferable to those Wines that are charged with Brandy, or other alcoholic spirits. The Subscriber keeps constantly on hand, a supply of the above Wine. The price varies but little from other Wines. A liberal discount will be made to Churches. All orders from the Country promptly attended to, carefully put up and sent to stages and Rail Roads free of expense. For sale by JOHN GILBERT, JR. 165 Tremont, corner of Broomfield street. 6m. *June 25.*

TEMPERANCE EATING ROOM.
(No. 5, Wilson's Lane, near State St.)

A. R. CAMPBELL, would inform his friends and the public, that the above well known Establishment, formerly kept by R. Goss, has been taken by him, and he will endeavor to sustain its former high reputation. Having attached to his establishment a pastry bake house, he is enabled to provide his customers with every kind of pastry, fresh daily. Great care is taken in the selection of articles, to have them of the best quality, viz. Puddings and Pies of every kind, Cake, Blanc Mange, Custards, Foreign and Domestic Fruits, Honey, Soda, Mead, Coffee, Tea, Cocoa, Chocolate, Milk, &c. &c. tf. *June 26.*

CHURCH ORGAN FOR SALE.

AT the Piano Ware Rooms of WILKINS & NEWHALL, No. 355 Washington Street—10 feet high, 7 1 2 feet wide, and 4 2 feet deep—in good order—six stops—good tone—and powerful enough for any church;—warranted by the maker. Said instrument will be sold for the sum of $400, if immediate application is made, the same being left with us for sale to close a concern. *Nov. 5.*

Office, Bank, Factory, and CHURCH CLOCKS.

THE Subscriber is prepared to furnish Clocks for Churches and other public buildings of superior workmanship and at short notice. Orders from a distance will receive immediate and careful attention. A. L. DENNISON, tf. 116 Washington street.

☞ Parlor and other Clocks carefully repaired. *June 18.*

ODEON.

THE large and commodious Hall in the Odeon, which has been occupied by the Franklin Street Church as a place of worship for the last five years, will be vacated on or about the 1st of December next, and is offered for rent, by the Government of the Boston Academy of Music, for the same purpose, to any religious society in want of a place of worship.

The Hall is well furnished for accommodating a large congregation—is heated by furnaces, and lighted by Gas. The use of the large and splendid Organ of the Academy may also be obtained for the Sabbath.

In connexion with the large Hall, is a smaller one, suitable for evening meetings, which will also be rented.

Application may be made to BENJAMIN PERKINS, Treasurer of the Academy, 116 Washington street. tf. *Aug. 20.*

A LADY, having a knowledge of the higher and elementary branches of an English education, also having had several years successful experience in teaching, would like to take charge of a seminary of young ladies, or assist in an Academy. Apply to MR. MOSES WHITING, No. 2 Water Street, Boston. 4w. *Oct. 29.*

OLMSTEAD'S PATENT STOVES.

THESE Stoves after six years trial by the public, are almost universally acknowledged superior to any other now in use. There are many structures introduced as improvements to the above, which are in fact no improvement at all. The Patentee has not as yet seen any good reason to alter the structure of his stove from what he first offered it to the public. The excellences of this Stove are the following; it is easily kindled and affords a mild or intense heat as may be desired. It is also free from the inconvenience of dust, so objectionable to a grate or open Stove. It is so constructed that by means of its radiators all the heat not absolutely necessary to produce a draft through the funnel of the chimney is made available in warming the room and the cold air passing through the radiators and mingling with the hot, produces a uniform temperament through the apartment. This Stove is easily managed by domestics, and last, although not least important, it is as economical in the use of fuel as any stove in the market, the Air Tight not excepted. Fresh testimony might be produced from many who used the Stove the last season, but as it is so generally known and approved it is thought unnecessary.

Also, a general assortment of the most approved kinds of Stoves, among which is the Union improved Cooking Stove for coal or wood, with new improvements made this year by the Norton Furnace Co. which, for economy beauty, and convenience, is believed to be unequalled by any Stove in the market.

The above Stoves are offered at wholesale and retail by the subscriber, at No. 27 Union and 2 Marshall streets, near Hanover street, Boston.

Olmstead's Patent Stoves, manufactured and also lined and repaired as above. 8w—*Oct. 15.* JOSEPH HUSE.

UMBRELLA MANUFACTORY, and MUSIC STORE.

BINNEY & ELLIS, would call the attention of purchasers of *Umbrellas and Parasols*, to call and examine the extensive assortment which they offer at their Store, of Silk, Scotch and Domestic Gingham Umbrellas, comprising the largest assortment to be found in the city, manufactured by them under the superintendence of the senior partner, expressly for the retail city and country trade, which they offer by the package or retail, at the lowest market prices.

Also—constantly on hand, an extensive assortment of *Musical Instruments*, which we import direct, and will be sold at low prices—such as Violins, Bass and Double Bass Viols, French and Bass Horns, Trombones, Bugles, Trumpets, Orphicledes, and every variety of Musical Merchandise.

N. B.—French Violin, Bass and Double Bass Viol Strings constantly on hand, imported by us direct.

Umbrellas and Parasols New Covered and Repaired.

No. 77 Court St. corner of Brattle St. Boston. *Oct. 22.*

FAMILY OIL STORE.

BLEACHED and Unbleached Winter Sperm Oil.
Do Do. Spring Sperm Oil.
Sperm Candles.
Family Soap, in Whole and Half Boxes.

The above articles are selected with great care, and expressly for Family use. The Oil is warranted not to crust the wick, and will be sent to any part of the city free of expense. THADDEUS PERKINS,

Nov. 5. 3m. 1-9 State Street.

COAL FOR FAMILIES, &c.

THE subscriber is now prepared to deliver the original Peach Orchard Coal (such as was formerly sent to this market by the North American Coal Company) a very superior article for family use.

Also, Broad Mountain, Lehigh and Lackawana Coal, of the various sizes, for furnaces, grates, cooking ranges and stoves, with a general assortment of bituminous Coal—consisting of Cannell, Orrell, Newcastle, Sydney and Smith's Coal, delivered broken and screened, in any part of the city or vicinity, at the lowest prices for cash. Persons will find it for their advantage to purchase early in the season, as the coal can be delivered in better order, and at lower prices than during the fall and winter months. F. A. BENSON, Wharf Front street, near the Bridge. Counting room, No. 1, City Wharf.

8w—*Oct. 1.*

COAL AND WOOD.

ONE THOUSAND Tons Peach Orchard Coal, suitable for Grates, Ranges and Stoves.

500 Tons White Ash Coal, for Furnace Ranges and Stoves.
500 Chaldrons Newcastle Coal.
200 Chaldrons Cannel "
100 " Orrel "
200 " Scotch "

Smith's Coal as usual. Also,

A general assortment of Wood, Bark, &c., for sale by MOSES FRENCH, JR., Maine Wharf, New Broad Street, near the bottom of Summer street. *Sept. 24.*

WATERMAN,

TIN Ware Manufacturer and Kitchen Furnisher, No. 85 Cornhill, 73 Court, and 6 Brattle streets, under Harrington's Museum. Families, Hotels, Steam boats and Packet ships, supplied at short notice. 3m. *Sept. 24.*